PROCEEDINGS

of the

THIRTY-NINTH MEETING

of the

National Conference of Catholic Charities

Headquarters: The Hotel Statler

ST. LOUIS, MO.

October 1-5, 1953

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PROCEEDINGS

of the

THIRTY-NINTH MEETING

of the

National Conference of Catholic Charities

PART I

SOLEMN PONTIFICAL MASS

Sunday, October 4, 11:00 A. M.

St. Louis Cathedral

Celebrant: Most Reverend Joseph E. Ritter, S.T.D., *Archbishop of St. Louis.*

Assistant Priest: Rt. Rev. Msgr. James P. Murray, P.A. V.G.

Assistant Deacons: Very Rev. Paul C. Reinert, S.J., *President, Saint Louis University, St. Louis, Mo.* Very Rev. Thomas V. Cahill, C.M., *Rector, Kenrick Seminary, St. Louis, Mo.*

Deacon: Rev. Joseph B. Winter, *St. Louis, Mo.*

Subdeacon: Rev. Robert P. Slattery, *St. Louis, Mo.*

First Master: Rev. Joseph A. McNicholas, *St. Louis, Mo.*

Second Master: Rev. Arthur F. Bromschwig, *St. Louis, Mo.*

Preacher: Most Reverend Thomas K. Gorman, D.D., *Coadjutor Bishop of Dallas.*

MESSAGE OF THE HOLY FATHER

Segreteria Di Stato
Di Sua Santita

Dal Vaticano,
Li September 1, 1953

No. 304875/SA
YOUR EXCELLENCY,

AS the National Conference of Catholic Charities, in conjunction with the Society of Saint Vincent de Paul, convenes this year under your patronage in the City of Saint Louis, the Sovereign Pontiff has charged me to communicate through Your Excellency to the assembled delegates a personal word of felicitation and encouragement.

His Holiness would have me convey to you His paternal congratulations for the work already accomplished. Indeed, the National Conference of Catholic Charities and the Society of Saint Vincent de Paul, striving together in fraternal collaboration, have brought to countless thousands of the poor and afflicted, in your own country and abroad, the comforting aid of Christ's overflowing charity. While gladly recognizing these consoling achievements of the past, the Holy Father, being constantly the recipient of heartrending appeals from His more unfortunate children, cannot but be deeply moved by this ever-present human misery and suffering. He would most earnestly encourage you, in your endeavors, to bring the healing balm of Christ-like assistance to the needy, to even greater efforts for the future.

Already, in His Message to the world at Christmas, 1952, His Holiness called up a vision of new horizons of charity, directing the eyes of His children beyond the limits of cities, beyond the frontiers of nations, beyond the barriers of oceans and seas, to a concept of world-wide brotherhood binding together, as adoptive sons of God, all the peoples of the earth. The state of international emergency may, indeed, seem to have passed; but immense needs remain to be met, and extensive suffering to be relieved. Christian love will manifest itself by supplying the immediate necessities of food and shelter, but also by obtaining liberty of emigration from over-populated countries to more fortunate shores, and by contributing in every way to raise the standard of living among our fellow men in all nations.

Much meritorious work can be, and has been done in these respects by charitable organizations, notably those now meeting under Your Excellency's patronage in Saint Louis. The very nature of their efficiency, however, may lead to a certain lack of the personal, human touch of immediate contact and communion in their practical operation. Many zealous workers do their best to supply this brotherly warmth. Vast opportunities, however, still await the charitable intervention of individual Catholics, who can increase the spiritual comfort and effectiveness of their aid by their personal interest, sympathy and friendship.

For these reasons, the Sovereign Pontiff would raise aloft before the gaze of the faithful this high ideal: That every individual Catholic be brought to engage in some work of personal service to Christ's poor. His Holiness wishes thus to emphasize the eminent importance of volunteer services in the field of Catholic Charities. Example and training, in the home and at school, should lead young people to give freely and willingly in later years, not only of their worldly resources, but also of their time, patience and merciful interest, to the less fortunate and afflicted.

By personal experience of service to the poor, each of the faithful will come to realize that a new spirit of sacrifice must inspire and penetrate the exercise of charity. When there are so many in need, those blessed with greater abundance of this world's goods should do without some less essential needs so that, in the words of the Holy Father's Christmas Message, "no one shall say any more, as once did the man in the Gospel who had been infirm for thirty-eight years, 'Lord, I have no one' (John v:7)."

The realization that the duty of charity binds each and every one of the faithful will also give new impetus to the practice of charity through neighborly service. Charity must never end at home; but it is there that it begins. The importance of the neighborly mutual help which people can organize for themselves, in countries less materially developed, is evident. No less important is this warm and vital spirit in more highly evolved Catholic charitable organizations, and it is these new forms of neighborhood service which will unfailingly serve to nurture and revivify this spirt in their individual workers as also in the essential function they fulfill in nations of greater economic prosperity. Only by thus reaffirming the spirit of mutual solidarity, and the broth-

erhood of all men under the divine Fatherhood of God, can the depersonalization of man be averted.

It is in the hope and with the prayer that such happy results may arise from your deliberations, that the Holy Father cordially imparts to Your Excellency, to all the delegates taking part in the present Congress, and to all who contribute in any way toward the work of Catholic Charities, His special paternal Apostolic Blessing.

I have the honor to remain, with sentiments of highest esteem and warm regard,

Sincerely yours in Christ,

/s/ J. B. MONTINI,

Prosecr.

SERMON

MOST REVEREND THOMAS K. GORMAN, D.D., D.S.C., Hist.,
Coadjutor Bishop of Dallas

"Amen I say to you, as long as you did it for one of these, the least of My brethren, you did it for Me."—MATTHEW *xxv:40.*

WHAT more awe-inspiring picture exists than the great Michaelangelo's "Last Judgment"? He placed it as a mighty altarpiece in the Sistine Chapel and around it grouped his magnificent frescoes.

What bolder conception, what finer execution of the drama of salvation could be found anywhere? Key to life's mysteries, climactic point in all history will be that final judgment of men. What the Divine Master described in truly terrifying words in the twenty-fifth chapter of St. Matthew's Gospel, the master of the brush tellingly emphasized by making it the altarpiece, the central picture of his great Sistine Chapel masterwork.

Is there any need to repeat here the Lord's words, to recount the prediction of the fatal separation of the sheep from the goats? Need we recount the words of the sweet invitation, "Come, blessed of My Father," or the dread sentence of banishment, "Depart from Me, accursed ones"?

Why tell again those familiar phrases: "I was hungry and you gave Me to eat, thirsty and you gave Me to drink, a stranger and you took Me in, naked and you covered Me, sick and you visited Me, in prison and you came to Me." Need we repeat the amazed query of the blessed: "Lord, when did we see You hungry, thirsty, a stranger, naked, sick or in prison and do all these things for You?"

All these sublime sentences we know well, as we remember too the words of blame for those who refused to succor the needy. But the words of deepest significance, words which echo down the centuries, are those in which the Son of Man answers the questions of both right and left: "When you did it to one of these, the least of My brethren, you did it for Me; when you refused him you refused Me."

Here, then, as described by Our Saviour and depicted by the master of the brush, is the standard by which men will be judged. There is a strong, even strange, insistence upon the corporal works

of mercy. Who does them will meet the smile of the Son of Man, who refuses them, His terrible frown.

Does not Our Lord simply repeat here in a simple, graphic way the great law of love? There are two great Commandments: Thou shalt love the Lord and thou shalt love thy neighbor as thyself for God's sake. Here then we see the two laws are but two facts of the one love, the love of God. To feed or clothe or tend in any way a needy neighbor for the love of God is to feed, clothe and tend God Himself. As often as you do it to him you do it to Me. So speaks the Son of God.

In the light, then, of this truth, how closely the work that occupies us in our charitable bureaus and institutions is related to the acts by which the Son of God will one day judge us. Food for the hungry, drink for the thirsty, a haven for the wandering stranger, clothes for the naked, visits to the sick, counsel and aid for the prisoner—are these not the basic works in our charitable program? Our Lord spoke in a far less complicated society than ours, in a day when relief to distress was given more directly and simply. Some might even say less efficiently. But the basic needs of men and women in distress have varied little through the centuries. Food and clothing and shelter and counsel they need today. Fundamentally that is all our charitable program can give them.

Fortunately our relief is given less haphazardly than it was in the days gone by but it still ministers to the same sorts of distress. We may have scientific names and technical terminology for the things we do, we may distribute our relief and apply our services more efficiently, effectively and economically than was ever possible under the unplanned methods of long ago, but we still minister to the same human needs. No matter how expert and highly trained we may be, no matter how efficient and effective our methods, we still must feed, clothe, shelter and counsel our neighbor and in doing so realize we do it to the Son of God Who will one day judge us.

Many consequences of our work in Catholic Charities flow from this law of love of God through our needy neighbor. We cannot treat them all here within the time at our disposal. There are three, however, toward which I think we may be permitted to direct our attention.

In the first place, we must preserve in our Church and in society the opportunity for personal charity and service to the needy.

Every man and woman must have the widest chance possible to participate, directly as well as indirectly, in feeding, clothing, sheltering and counseling his neighbor in distress. Otherwise, how can he face his Judge, how serve Christ by aiding his brother in want?

Granted that tax-supported welfare institutions and state pensions and relief schemes help more people, more effectively than was ever possible when such aid was left solely to individual initiative and more often than not almost completely neglected. There must still be saved a place for individual generosity and personal, direct service and charity.

There are still fields into which public welfare programs do not penetrate. Here the individual may still be alive to his sacred duty and serve his Divine Master through ministering to the needs of his helpless, suffering neighbor. He can even in this day of vast welfare programs still find those who need food and drink and clothing and shelter. Even though his neighbor requires none of these material things, the sick are still there to be visited, the prisoner calls for counsel and the wayward and neglected need direction. A whole series of community programs for the relief of public distress and to promote the welfare of a vast variety of needy groups require the personal services of the volunteer worker.

No need to take refuge in the distant, indirect charity and services hidden in the anonymity of a tax receipt. True the cost of public welfare services does come out of tax money, but how many think they are feeding, clothing and sheltering the needy when they pay their taxes? Most of us pay taxes reluctantly anyway, but we must not forget that for many of us, unwilling though it is, this is about the only charity we do. How shall we feel standing before the Son of God on judgment day with nothing but a tax receipt to show for our personal charities, especially when we never even thought of taxes in the light of aid to the needy and to Christ?

What is true of public welfare can also be true of our own Catholic charitable bureaus and institutions. Development of scientific methods and introduction of highly skilled trained workers and directors in great numbers have little by little narrowed the field for volunteer workers and lessened the opportunities for direct charitable service by individuals. This is as it must be, if the work is to be properly and effectively done. Yet we need

to preserve the opportunity for personal service by as many Catholics as possible, else how can they one day face the Son of Man sitting in judgment. In the field of private charity there is, of course, always an opportunity for indirect sharing in the care of the hungry, thirsty, naked and shelterless. Our bureaus and institutions need funds to do their work. Everybody can contribute and should be encouraged to do so. Surely the Community Chest receipt, the record of donations to our institutions of charity and the charitable bequests in our wills will serve as proof that we had a care for the hungry, the shelterless, the needy, the widow and the orphan, that through our gifts to them we fed and clothed and sheltered Christ.

But over and above this indirect help to the needy, the way must be kept open, so it seems to me, by the directors of our bureaus and institutions for as many private volunteer people as possible to render direct personal services. A way must be found for them to help the needy, the sick and distressed. Unless we do this we shall close off from all but a select few the chance to perform those works by which they will be measured and classified on that dread day when the Son of Man shall come to judge the world by fire. A wide and wisely directed program for volunteer workers in our parishes and dioceses seems, therefore, mandatory. If such is provided more and more Catholics will no only be made aware of their duties for personal acts of charity but also provided with ample opportunity for their exercise.

The second consideration I wish to bring before you really flows out of the need for personal service to the needy which we have been treating. As I am quite sure most of you working in Catholic Charities are well aware of it, our presentation can be rather brief. I mean the need to personalize and sanctify as service to Christ through neighbor the works you do for the distressed people to whom you minister.

Whether you are a Catholic working professionally in some public welfare service or employed in a private Catholic agency, yours must be a genuinely consecrated service. Your work for the needy must never become a mere routine professional performance. It is your job, yet, a job that your Faith can sanctify and make a service to Christ through His least ones.

For the Catholic charitable worker, for the directors and operators of our welfare institutions, a hungry man is not a mere case

with a number. He is Christ in need at our door, just as truly as was the beggar of old who stopped at an humble cottage door to ask for a morsel of food.

What does it matter that you work in an elaborate organization which prides itself upon the efficient and effective way it handles its cases? What if you are a highly trained professional, who knows by training and experience to do the proper thing at the right time and in the right way? What if the needy are treated according to the latest and finest procedures for their own good? This is all to the good. Christ is not against proper scientific methods. He is for them, but He is primarily interested in your motives. He does not object to your feeding the hungry approved food, but He does want you to realize that when you feed your needy man you feed Him too. He wants you to sanctify your work.

All too often the supernatural character of the social worker's labor is lost sight of and his services become nothing but cold, professional routine. What a shame! The social worker is really a favored one. The very routine things he does for the poor and needy are the acts that can win the smile of his Eternal Judge and place him on the right side with the happy sheep. Thousands of Religious welfare workers have known this through the centuries and consecrated themselves to the service of Christ through His least ones. Why should not the lay professional charity worker do as much and sanctify his work? If he but do so, the invitation, "Come, ye blessed of My Father" awaits him.

A third and final consideration also involves the duty and opportunity for a personal, private charitable service. More than that, it carries with it the chance for survival of free charitable institutions themselves.

In the name of efficiency and effectiveness, recent years have seen the invasion of vast fields of public welfare by state agencies. What was formerly done voluntarily by private institutions has come more and more to be the concern of tax-supported agencies and government-built and -maintained institutions and services.

There are those who would say that such a tendency is all to the good and inevitable. They would maintain that services are now available to the poor at public expense which they might never have had otherwise. To this they would probably add that such government services are also more efficient and effective.

Others not quite so enamored of the solution of all our troubles by government bureaus might counter that such state monopolies inevitably lead to paternalism and bureaucratic inefficiency, that in the long run when the private institutions have been frozen out of the welfare field and the state has attained a monopoly, the services themselves will become very bad indeed.

Without attempting here to enter into this controversy, I think most of you will agree that in the face of state encroachment, it is becoming harder every day to finance the building and maintenance of private charitable and welfare institutions. More and more are they being pushed into the corner by federal, state and local agencies. How much longer they can last or be financed is no fanciful question.

This brings me to my final consideration. It is this. The private welfare and charitable bureau and institution, just like the private school, is fast becoming the symbol that freedom still lives, that free institutions can still exist in the face of an all-absorbing state.

Your presence here, your widespread activities in the charitable field are evidence that the free charitable institution can still function, that you are determined that it shall live on as a symbol of freemen and an earnest that freemen can still serve their Christ through serving His least ones in their distress. So long as men are free to feed and clothe the needy, so long shall Christian charity live on. No need to seek opportunity to feed the hungry, clothe the naked, harbor the harborless, shelter the stranger, care for the sick and all the rest through the dubious and indirect channels offered by the tax collector.

Personal, direct service to the poor of Christ and through them to Him, whether as individuals or professional charity workers, must be our aim. We must strive to serve Him in every way possible, in both public and private agencies, through His less favored children. We must bend every effort to keep charity, its bureaus and institutions, free from state domination. Doing this, our field shall be free to serve God by loving and serving our fellow men. We will know the fullness of the meaning of His profound statement, "Amen I say to you, as long as you did it for one of these, the least of My brethren, you did it for Me."

PRESIDENTIAL ADDRESS

Joseph P. Glaser
Detroit, Mich.

A YEAR ago when I returned to Detroit after being elected President of the National Conference of Catholic Charities, and my halo was still shining brilliantly, and the crown hadn't yet become heavy, I answered congratulatory letters from my Catholic, Protestant and Jewish friends with a great deal of dignity.

Then I became embarrassed. I was being introduced at various meetings as the "head of Catholic Charities all over the United States." I stood up, red-faced, and could not think of anything to say.

Then one evening I was attending an organization meeting of a St. Vincent de Paul Conference in Pontiac, Mich. Half way through the meeting Jim Fitzgerald said, "I think we should have a few words from the President of the National Conference of Catholic Charities." I thanked Jim for the proper introduction and told of my previous embarrassing situations. Then I explained to the prospective Vincentians: "Christ is the head of Catholic Charity in the United States, just as He is all over the world. We are just workers in the field."

The National Conference of Catholic Charities has a Constitution and By-Laws adopted at the annual meeting in 1949 at Atlantic City. This is the Preamble:

"Penetrated with the belief that each human being reflects the image of God, is something rare and unique, and is the focus of Christ's redemptive sacrifice, the National Conference of Catholic Charities strives to foster among Catholic workers, volunteer and professional, a supernatural motivation and inspiration, and a thoughtful and discriminating utilization of modern as well as traditional ways of exemplifying the Charity of God toward our neighbor."

Article 2 states:

"This Conference shall provide a forum for discussing the application of Catholic thought in the general field of social welfare and shall stimulate action, research, and the publication of material in this field."

That is what is printed in the book. What does it mean to me? Without benefit of an *Imprimatur* this is my definition.

No organization, regardless of its autonomy in its field is self-sufficient unto itself. The Directors of Catholic Charities represent the charity of Christ because they are appointed by their bishops who receive their authority from the vicar of Christ, the Holy Father himself. The parish pastor has the obligation of dispensing Christ's charity in his parish. Whatever any lay worker does to help him is by invitation, and is granted by the pastor in recognition of his inability to do the job all by himself, and in gracious acknowledgment on his part that he must pass on some of his privileges to those in his parish who can multiply his efforts many times.

The Sisters who look after the orphans, the aged, the sick, the underprivileged, the semi-delinquent, all receive their commission and their responsibility from some of Christ's representatives. They, as well as the Directors of Catholic Charities and the parish pastor, need the sympathetic understanding, the cooperation, and the help of lay people, whether they be professional technicians or just ordinary volunteers.

The full-time professional social worker is technically trained to apply principles to specific problems. He administers the policies decided by the board of directors of the private agencies, or the directors of public agencies. It is the social worker who meets the public, the clients of the agencies, the contributors or the taxpayers. By his conduct and handling of the services entrusted to him, he determines the attitude of the public toward these services. Like all professional people, he cannot rely solely on his diploma; he needs refresher courses. He must continually study ways and means of doing his work more efficiently.

Adding the charity of Christ to his daily work will improve the quality of the services of every professional worker. But it should be clear to all that those who attempt to use the cloak of religion to hide inefficiency are doing a grave disservice to their clients, their agencies, themselves, and the Church.

It should be the goal of every Catholic worker to stand out as a sincere, efficient worker, and this applies to the staff member in the public agency as well as in the private agency.

The volunteers are those who do not need technical training for most of the services they give to their fellow man, but they do

immeasurably better work if they understand the problems of the Directors of Catholic Charities, the Sisters, and the technicians. The volunteers also do better work if they do not attempt to infringe upon another's area of responsibility, even though their enthusiasm may tempt them to go beyond the field of activity assigned to them.

"Developing Neighborhood Self-Help and Christian Solidarity" is the theme of this Conference. This is a challenge to everyone in attendance. We have become accustomed to thinking of everyone with whom we come in contact as a case—a name and an address. That is too secular a concept of Christian charity.

The practice of Christian charity offers an opportunity for every member of the Church to work out his own sanctification. That opportunity is not limited to those who have membership in some organization. It is not limited to the filling of grocery orders, the paying of rent, or giving a donation to some worthy cause. And certainly, the paying of taxes, no matter how painful, to cover the cost of public assistance, is not charity. Real Catholic charity is personal service to our fellow man, and many times the question of money is never involved.

How many people in your block, or your apartment house do you know? Are there any old people, whose children have left them, who would consider it a treat and an honor if you dropped in for half an hour sometime? Are there any parents whose sons have made the supreme sacrifice, or who are worrying about their sons in service? Are there some folks who get an automobile ride only when they go to funerals? Are there any families where there is sickness, and the only callers are the doctor and the milkman? Are there any old people recently moved into your parish who have just enough money to get by on? Are you willing to see them "get by" with no friends until an emergency demands they ask for help? Are you willing to help them get acquainted so that when an emergency arises, they will help each other?

You can become an apostle of Christian charity in your parish, but you need not start a new organization. We have enough now. Can we weld the members together in a united effort to spread Christian charity? Perhaps your pastor is waiting for you to start this program.

Most every agency is understaffed, and I understand that

most workers are underpaid. Schools and universities do not have enough students training for social work to take care of replacements, to say nothing about additional staff members.

I am familiar with the budgetary processes by which agencies are maintained. I have worked on campaigns, and I have spent long hours on budget committees. Shall we ask for what we need, or shall we ask for what we think the public will give us? That question has never yet been answered satisfactorily.

I know of no way to stop the spiraling costs, nor do I know of any way to cut down the demand for more and more money, and more and more help, but I believe that if we can develop Christian charity in our parishes, we can cultivate more self-help; we can attract more men and women to help carry the load that already is too much for the social workers and the formal organizations to carry. At least this thought offers some hope that pyramiding costs can be leveled off.

I have attended many meetings and read many articles telling of the need of leadership. Once, on a campaign, when I was given the job of getting 10 captains, I found the task almost insurmountable. After lining up five, I was desperate. I finally asked five friends of mine to help me do a job by taking one-tenth of my work. That didn't sound too bad, and I made my quota. But my five friends didn't know for a long time that they were captains or leaders. We scare off some very fine men and women by asking them to take top jobs in this or that organization before they are ready.

A month ago I attended the funeral of a dear friend of mine —an humble Vincentian. He was a great leader, and even though he lived 77 years, he was never aware of his greatness. For 50 years, following the example of his father, he was an apostle of charity in his parish and in his community. No work of charity was foreign to him. He wrote no papers; he presided at meetings only when extreme necessity demanded. When he died, he took everything with him that he had given away—money and personal service. He gave an accounting of his stewardship to the head of Catholic Charity—Christ. I am sure that the head of Catholic Charity welcomed this apostle of charity—Anthony Bodde.

I thank the Directors of Catholic Charities, the members of the National Conference, and all who participated in arranging

this Conference. Particularly do I want to thank the Program Committee under the direction of its chairman, Tom O'Donnell, who, in my opinion, is a glutton for punishment. I am deeply grateful to Monsignor Butler, George Heneghan and the St. Louis committee who took a novice like me and made me a member of their community. In St. Louis we have real apostles of charity.

THE WORLD COMMUNITY

Chairman: Very Rev. Paul C. Reinert, S.J., *President, Saint Louis University, St. Louis, Mo.*

OUR interest in this meeting is to be centered on the problem and importance of developing self-help organizations in the underdeveloped countries in the world. It is significant to note that in his message to your Conference Monsignor Montini stresses two important, pertinent points: a) Our Holy Father has called on all charitable agencies to enlarge their horizons "beyond the limits of cities, beyond the frontiers of nations, beyond the barriers of oceans and seas, to a concept of world-wide brotherhood binding together, as adoptive sons of God, all the peoples of the earth"—we must be concerned with the problems which are beleaguering countries less blessed than our own; b) the principle of self-help is emphasized: "The importance of the neighborly mutual help which people can organize for themselves, in countries less materially developed, is evident."

The principles which should rest at the foundation of self-help programs in other countries are, I think, quite clear and unimpeachable. They can be stated in various forms. For example, a principle which some of the great educational leaders have endeavored to see adopted by the colleges and universities in this country has thus been stated: The school should do nothing that the individual or some other agency can do as well. In other words, schools should not strive, for example, to compete with the home, to assume responsibilities which only parents can discharge properly; nor should the school or university compete with industry and business in teaching highly specialized vocational and professional techniques; instead the schools should educate students chiefly in those broad basic fields and disciplines which they neither will nor can learn later on. I think this same principle applies to social welfare programs in other countries: They should never attempt to provide any type of assistance which the

individual or the community can supply itself if properly directed and motivated.

Phrased even more directly and to the point, in such programs if anywhere, we must help people to help themselves. In respect to other countries, it seems to me that this principle needs special emphasis today for at least two reasons:

1) There can be no doubt that one of the great issues in the world conflict between the West and the East, the forces of Godliness and Godlessness is the proper evaluation of the individual human being. One of our many modern tragedies is the *depersonalization of man.* At any cost we must restore in his own and in the eyes of others a respect for each single human person as a child of God with a divine origin and destiny, of immeasurably greater worth than all the combined material riches and treasures of this universe. Now at least one contributing cause to the loss of individual human dignity in society today is the fact that too many human beings have lost the art, the incentive, the ability to help themselves. Dependency, either forced or deliberately chosen, inevitably ends in lack of self-respect. Only social welfare programs that result in self-help and not in dependence will engender and solidify the morale which is necessary for proper growth both of the individual and the community.

2) There is a second reason why the principle of helping people to help themselves needs strong emphasis today. Self-help is absolutely essential where the interested person or agency is of a different nationality, culture and background than that of the one to be assisted. I am much more familiar with our government's well-intentioned efforts in the area of education in the occupied countries than I am with our welfare programs abroad. But I am quite certain the same principles apply, and probably the same horrible mistakes have been made. American educators would have done well to assist foreign educators to restore their schools to the best kind of curricula and methods, which they had developed in the most prosperous days of their country's history. Instead most of the Americans tried to impose the American educational system bodily on those who neither understood nor desired our kind of schools. The result may have been partially successful but it is still questionable whether or not more harm was done than good. I submit the same must be true of social welfare programs. In offering assistance we dare not attempt to

make Americans out of Asiatics, Indians and other peoples. Mrs. Kendall quotes the following in a report on foreign welfare programs serving the French people: "The beneficiaries of social work who once passively accepted what was done for them, today want to be the active architects of their own betterment."[1] In working with other countries we must observe the sound, Christian concept of helping people to help themselves, of decentralization without imposition from the top, without the excessive invasion and tyrannization of the "demon of organization," but with genuine grass-roots developments on the part of the needy themselves.

The correct principles in this problem of self-help especially in other countries are, I say, quite clear; the many ways in which we can and have egregiously violated these principles in recent years are also clear; what is still not too clear is how to reduce these principles to sound practice. And to help us answer these important questions we are fortunate in having two outstanding authorities in this field and I will hasten to give them the opportunity of presenting their ideas.

NEIGHBORHOOD SELF-HELP ORGANIZATIONS IN UNDERDEVELOPED COUNTRIES

Dr. Carl C. Taylor, *Consultant on Community Development, Foreign Agricultural Service, U. S. Department of Agriculture, Washington, D. C.*

I. THE importance of community self-help organizations is that the manpower, ingenuity, and enthusiasm or spirit, of the common people is the greatest underdeveloped natural resource of so-called underdeveloped areas.

A. These common people, by the millions, live most often in closely settled villages which are in fact already organized communities.

1. In India there are 550,000 such villages.
2. If energized and mobilized there can and will be 550,000 local power plants, which can generate more dynamics for local and national development than their own gov-

[1] Kendall, Katherine A., "International Social Work: Plans and Prospects," *Social Casework*, July, 1951, p. 277.

ernments, even with the help of outside technical and material assistance, will ever be able to provide.

B. These masses of common people are underdeveloped because of various conditions—colonial domination, stultifying class structure, isolation, and even false doctrines about Providence and fate.

1. They have very often not been permitted, much less have they been encouraged, to exercise initiative or assume any responsibility.
2. Around the world one government after another, some more than others, are beginning to eliminate the conditions which have smothered the personalities of their masses.
3. But one cannot see these masses as they still are without thinking of dumb animals or treadmills.
4. Many of the leaders of their countries, who are devoutly determined to help them, say they are still lethargic and difficult to motivate.

II. Aided community self-help constitutes the technical know-how of energizing these masses and of mobilizing the power and spirit which they have to contribute to their own and their country's advancement.

A. One area of experience from which underdeveloped areas should be able to gain understanding of this know-how in local neighborhoods and communities is the United States, which by necessity, and therefore partly by accident, built the grass roots and mud silk of our democracy.

1. If we can objectively analyze the experiences of self-motivated, self-organized American neighborhoods and communities and humbly make available to the leaders of other countries an understanding of their processes and products we will be offering them our greatest possible contribution.
2. The combined scientific know-how we possess and all the economic and military might we have developed, do not constitute a contribution equal to the competence and enterprise of our citizens as persons, and the initiative and responsibility our local communities have developed and daily exercise.

B. Another great source of technical know-how of self-help community development is the experience which a number of countries are now having in their "village aid," "community education," and "community development" programs. To cite a few examples:

1. Puerto Rico's community education program and aided self-help rural housing program.
2. Jamaica's rural welfare movement.
3. Mexico's cultural missions.
4. India's and Pakistan's village-level workers' training programs.
5. Japan's village councils.
6. Egypt's rural welfare centers.

C. Still another source of this know-how is the accumulating body of knowledge of what is most popularly described as "Group Dynamics."

III. Because it has been my privilege to study all the programs I have just mentioned and my profession to study the sociology of local groups and communities, I presume my contribution to this program is to present what I have learned from this study and from observations of these programs.

A. The prerequisites to being able to help any group of people take hold of their problems are:

1. An undeviating faith in their inherent potentialities as human persons.
2. A knowledge that as human beings they already have motives; that no matter how smothered the fulfillment of their desire may be, they do aspire to meet their own felt needs.
3. As a first step in their development as persons and groups, to help them meet their felt needs by implementing the motives they have.

B. The steps or stages in the process toward and into self-generating and self-perpetuating dynamic personalities and groups are simple. They are:

1. Involving the members of local communities, one after another, in a systematic discussion of their common needs and desires. In such discussions;

a. Many persons for the first time allow themselves to openly express their desires or light the fire of their aspirations.

b. More important is that they become aware that they and their neighbors have common aspirations.

c. And even more important is their discovery that they and their neighbors don't have to depend on "Head Men" or government officials for all the ideas about what to do.

2. Once the dynamics which such systematic discussion develops begin to operate, impulses to action are almost automatic, especially if the group is encouraged and even promised assistance.
   a. They list and discuss the things they want to do.
   b. They select an undertaking of importance to the greatest number of them, and appraise their own capacities to do that thing.
3. Planning the project and carrying it out accomplishes the mobilization of the manpower and ingenuity of the community.
4. Seeking and securing technical, and sometimes material, assistance automatically follows.
5. Completion of an undertaking which obviously meets a felt need has worked a miracle.
   a. The community has felt its power.
   b. Is proud of itself, i. e., has developed community sentiment.
   c. Its pride and zest lead automatically to seeking other things to do, and doing them.

C. The working of these miracles is attested by accomplishments wherever, in so-called economically underdeveloped countries, community development programs have been made a fundamental part and technique of their whole development program. Why they are working is a fairly easy object for social analysis.

1. They work because initiative is developed and responsibility is allowed to reside in local communities.
   a. Thousands of local communities are told that their governments "are counting on them."

b. The fact that they are "counted on" means that they are, very often for the first time, "counted in" on the job of their own and the nation's economic and social improvement.

c. They zestfully accept this responsibility and as is universally true, of either individuals or groups, responsibility generates initiative.

2. Once responsibility is granted and initiative developed, inertness and lethargy are no longer the characteristics of the villagers.

a. Their inherent potentialities are not only released but developed into the power which has always resided in this great undeveloped natural resource.

b. Not only is their manpower, but also their ingenuity captured, harnessed and utilized.

c. Most important, enthusiasm, or spirit, develops and perpetuates not only itself but also good works.

3. These are accepted laws of human behavior upon which the technical know-how of self-help organizations must be based. Money, power, and no other body of technical know-how, are a substitute for them.

IV. Technical assistance, rendered at the request of self-motivated, well-organized community groups, working at the solution of their own problems (and even material assistance provided to such groups), is more effective and goes further than if rendered in any other way.

A. It is more effective because:

1. It is requested, not imposed on the people, and is therefore eagerly used.

2. It does not stultify the initiative and dull the responsibility of local individuals and groups.

B. It goes further because it has to do only a minor part of the total job.

1. The local community usually provides all the manpower.

2. Provides local leadership.

3. Provides a lot of unexpected ingenuity.

4. And above all provides the zest and enthusiasm that gets the job done.

C. The knowledge of these processess and what they will accomplish is needed by everyone, high and low, who seeks to render assistance to the peoples and governments of these areas. The development of the people themselves is an everlasting prerequisite to the development of all the other natural resources of underdeveloped areas. Any technical know-how we have in developing the millions of people who live in the hundreds of thousands of local communities in these countries will be more readily accepted than any other contributions we have to offer.

RURAL SOCIAL CENTERS IN EGYPT

Dr. Hassan A. Dawood, *Second Secretary, Egyptian Embassy, Washington, D. C., Speaking for*

His Excellency, Dr. Ahmed Hussein, *Ambassador of Egypt*

I AM instructed to convey to you a message of greetings and best wishes from His Excellency Dr. Ahmed Hussein, the Ambassador of Egypt to the United States. Other commitments have made it impossible for His Excellency to leave Washington and join you at this meeting. I deem it an honor and a great privilege to be delegated the responsibility of participating in your discussions today. It would be presumptuous for me to claim that I will fill in for Dr. Hussein. All I can say is that I will try to the best of my ability to give a picture of our experience in Egypt in aided self-help through rural social centers and to answer as many as possible of your questions on that subject.

In my brief presentation I will touch upon the following points:

1. What is meant by a rural social center and how it is established.
2. The principles involved.
3. The method of selecting and training personnel.
4. How the center is run.
5. The services performed.

Before I go into the subject and for the benefit of those who do not know much about Egypt in general and the Egyptian village in particular I will give a brief background.

Out of over 20 million people who live in Egypt, at least 15 millions live in rural communities and generally engage in agri-

cultural pursuits. These rural people are very poor. They live on inadequate diets. Standards of housing and sanitation are low. Incidence of disease and mortality rates are quite high. Incomes are low, rates of illiteracy are high and community emenities are lacking. These conditions of life are closely connected with the means of production available and the efficiency with which they are used. Here land resources are of prime importance. Population density is one of the highest in the world, and farms are pitifully small in size. Farming methods are traditional. Seeds and livestock are poor in quality and tools are simple and rudimentary. Furthermore, these farmers were for generations the victims of exploitation by landlords, money lenders and merchants. Rents, whether in cash or in kind, often absorbed most of the product and conditions of tenancy were insecure. Wages generally speaking were very low.

The village community is the basis of rural life in Egypt. There are no isolated farmsteads. Our soil tillers usually live in clustered villages surrounded by their field.

The villages are not built according to any prearranged plan. Yet there is a marked similarity among them. Almost invariably the villages are of the nucleated type, with houses built close to one another. Village streets are narrow, irregular passageways of well-tramped soil and usually very dusty because of the extremely dry climate.

The village is usually served by two or three groceries or general stores.

The village's elementary school usually occupies one of the better buildings. Even such buildings are inadequate and do not include facilities for out-of-classroom activities.

In some of the Egyptian villages, pure drinking water is a luxury. Canals are the only source of water in many of the villages. Hospitals, when they exist, are usually very simple and far from sufficient for the community needs.

Socially, the Egyptian village is more closely integrated than urban communities. The extended family is its focal point. Isolation in space and lack of communication make for strong local loyalties and suspicion toward strangers.

Such conditions in our villages necessitated the adoption of a social approach to welfare, an approach based on using the family ties, local leaders and existing village institutions, rather than

working directly with the individual. This meant that the village must be persuaded and its support obtained before a social welfare project could be successfully launched.

Unfortunately, we in Egypt did not reach that conclusion except very recently and after much hard experience.

A survey of the history of social reform in Egypt shows that various methods were tried since 1923, the year which marks the inauguration of constitutional life in the country and partial emancipation of the administration from British control.

Literacy campaigns were started as early as 1924. The cooperative movement started even earlier, in 1909.

Public health schemes, particularly those designed to fight endemic diseases, captured much of the government's efforts for the best part of over 30 years. Simultaneously, there were schemes to improve labor conditions. Public housing projects were launched at several places. None of these scattered schemes, however, proved to be the effective and right answer to the problems we faced.

Only very recently, about 15 years ago, did we fully realize how deep-rooted, intricate and correlated were these problems. It became evident that they could not be solved overnight and could not be treated piecemeal; that they must be attacked in a comprehensive manner, and with full consideration of their interactions. The cooperation and support of the people themselves must be obtained. These conclusions were the outcome of elaborate studies made by the then newly established Ministry of Social Affairs and coincided with results of experiments in village reconstruction made by the Egyptian Association for Social Studies. The final product was the birth of the rural social centers scheme.

The rural social center is a democratic organization, organized by and for the rural people. Its main objective is to tackle the economic, social, educational and health problems of the village. It is democratic because the administration of the rural social center is exercised by villagers with the leadership and guidance of some governmental agents. The villagers in general assembly meetings of the rural social center association, elect their board of directors and form their committees.

The buildings of the center consist of a central hall for meetings and lectures, a rural library, an office, a dwelling for the agricultural and social worker, an out-patient clinic for examination and treatment with a laboratory and dispensary, an isolation ward, a mater-

nity ward, and a dwelling for the health visiting nurse. The buildings also include a workshop for rural crafts, a drinking water system with public baths, a rural club and playgrounds. The cost of establishing and furnishing the center amounts to 7,000 Egyptian pounds. This does not include the price of two acres of land on which the premises are established. The whole cost is covered jointly by the villagers and the government. The villagers provide the land and contribute 1,500 Egyptian pounds, and the government pays the rest. The government also pays the employes' salaries, as well as an annual subsidy toward running expenses. The main employes who have to reside in the center are:

1. An agriculture and social worker whose job is to assist and advise the villagers in carrying out whatever projects they undertake to meet their felt needs. His is the responsibility to discover local leaders and prepare them to assume their role in welfare activities.

2. A health visiting nurse whose task is to care for the health of the mothers and children. She is helped in her work by village midwives whom she directs and supervises.

3. A laboratory assistant whose work is to examine the people for endemic diseases and to dispense whatever drugs the physician prescribes for patients.

In addition to those persons, the center association employs and pays for the services of the following:

1. A physician who visits the village regularly, and according to its needs, sees all patients and prescribes the necessary medicines. The villagers pay annual contributions toward his services. The medicine they get free of charge.

2. A club leader to organize different games in the village.

3. A handicrafts expert to teach the boys whatever crafts suit the village life. Each rural social center is designed to serve one or more villages having together a population of about 10,000 people. Villagers must indicate their desire and cooperation in a tangible way. In addition to the official public request of a majority of the people, the villagers must provide a minimum of 1,500 Egyptian pounds and two acres of land. These contributions must be made by more than 50 percent of the population concerned. The government has found that this requirement is fundamental as proof of genuine interest and will to participate, as well as an effective

method to inculcate a strong sense of individual responsibility toward, and sense of ownership of the center. The filing of an application with the Peasants Department of the Ministry of Social Affairs, signed by more than half of the village's families, asking for a center and showing the readiness to contribute to its establishment, is the first and most important step in establishing a center. This is usually followed by different economic, social and health surveys of the village to determine to what extent the village needs the services of a center. If conditions warrant it, employes do not wait until the buildings are erected; they go immediately to the village, establish themselves in some of the existing houses and start working with the people.

In addition to this prerequisite, two other main principles are observed in the establishment of rural social centers in Egypt. These are:

a) The services of the center must comprise all the phases of the village life, economic, hygienic, cultural and social, at one and the same time. It is recognized that each of these phases affects the others and that it would be futile to deal with them one by one.

b) The premises of the center must be simple, not expensive or luxurious.

I will turn now to the point of selection and training of personnel. This is a matter of vital importance because the quality of that personnel determines in a great measure the chances of success of the whole scheme.

The agricultural and social agents are usually selected graduates of the schools of agriculture of Egyptian universities. Besides their high scholastic records, they should come from rural communities. This enables them to have a better understanding of the farmer's way of life, his values in life and his culture. Among the qualities looked for in choosing these agents are those of balanced personality, love for people and ability to deal with them very smoothly. The selected boys then receive a six-month training course in the School of Social Work during which they study academically as well as practically the following subjects: 1) philosophy of social service; 2) community organization and social administration; 3) techniques of group work; 4) methods of social research; 5) economic and social problems of Egypt; 6) rural hygiene; 7) principles of psychology; 8) adult education; and 9) Islamic law. Those who complete the course successfully are sent to an established rural

social center to stay with its agents for at least four months to observe and participate in activities. Finally, those who prove successful are assigned to rural social centers. Besides this pre-service training, they usually get some in-service training. Short monthly meetings as well as longer annual conferences are held for them to discuss among themselves the various problems which they encounter. Technical advice is given to them whenever it is needed by specialized technicians of the various government departments.

Other members of the staff are selected and trained in a similar way and with certain adaptations that are necessitated by their particular jobs.

Programs designed for promotion, enlightenment and education of local village leaders are also undertaken by the Peasants Department.

As I mentioned above, the center is run by an elected board of directors. This is usually composed of seven to 15 local leaders or heads of families whom the villagers trust and listen to. The board then selects from among the villagers five committees, each of which is to deal with one phase of the village's life. These committees are:

1. Committee on Economic and Agricultural Questions.
2. Committee on Health and Sanitation Questions.
3. Committee on Social and Cultural Questions.
4. Committee on Relief Questions.
5. Committee on Reconciliation Questions.

The governmental staff is supposed to attend the meetings of these committees in an advisory capacity.

Each committee meets, discusses, surveys and proposes projects which come under their special area and for which there is a felt need. The board of directors coordinates, places priorities and, within its financial capacity, gives the green signal.

It is the job of the staff to see to it that the program is coordinated and developed from small beginnings. It was found most important to start with needs as felt by the people. These may not always be the most important in the long run, but attempts to meet them will provoke a readier response and give time for the education which awakens other wants. Special attention is paid to those needs which, when satisfied, will release other potentialities or create other opportunities.

At the end of each year, a general assembly meets to discuss the report of the board of directors about what was done in the elapsed year and to elect the new board of directors.

Let us turn now to see what kind of services are performed in the villages by these centers.

Economic and agricultural activities have the ultimate goal of increasing productivity, improving marketing conditions and raising the net income of the villagers. Cooperative societies, establishment of which is a project of high priority on the programs of the centers, are usually the means toward this end. They help provide the villagers with selected seeds and fertilizers. They supply them with production short-term loans as well as medium, and long-term ones. Many societies are now embarking on cooperative marketing of crops and some provide agricultural machinery.

Improvement of livestock and poultry breeds is also an important activity undertaken by the center. Other projects include combating plant and animal diseases, introduction of rural handicrafts based on domestic raw materials such as weaving and needlework, introduction of bee keeping and silkworm breeding, and improvement of cultivation practices.

Social and cultural activities include: Founding of schools, literary campaigns, organization of rural clubs for adults and boys, settlement of disputes, organization of charities, establishment of playgrounds and street-light systems, study and recreational trips to the different parts of the country.

Health services include preventive as well as curative measures; examination of the sick, free medicine, examination of expectant mothers, combating of endemic diseases, provision of pure drinking water, village clean-up campaigns, immunization of children by vaccination and innoculation, and filling in of swamps.

These different services are, of course, effective in raising the standard of living in the village. The main objective of the rural social centers project, however, is to teach the people democracy in a practical way, to stimulate them and release their energies and to channel the powers thusly created toward self-help in meeting their most pressing needs. It relies basically on the domestic resources of the communities involved and supplements them with governmental aid and guidance which invite the people's willful cooperation and enthusiasm.

The success of the rural social centers in Egypt has induced some international agencies to accept this program as the possible answer to the question of rural welfare in economically underdeveloped areas. This is amply evidenced in the fact that UNESCO, in its Fundamental Education Project in the Middle East, has adopted this principle and took our rural social center as the starting point in its scheme.

SOCIAL SECURITY

Hon. Carl T. Curtis, *Congressman from Nebraska; Chairman, Social Security Subcommittee, Ways and Means Committee, House of Representatives, Washington, D. C.*

IT is a real pleasure to be here at this Conference of Catholic Charities. I have been asked to come here and discuss the subject of Social Security, and more particularly the work of the Subcommittee on Social Security, of the Committee on Ways and Means of the House of Representatives. That Committee is currently conducting some studies of the entire field of Social Security.

Advancing age is a problem that is common with all mankind. It is something that we ourselves all too soon experience. It is something that we see about us and within our own families. It is something we citizens must be cognizant of. The church must be and is interested in the well-being and happiness of our older citizens. Government on the local, state, and national level is playing a role. This role has become one of the important matters in government.

I have long been interested in problems of the aged. While at times I have been critical of some of the trends and policies in our Social Security laws, it was not because I didn't know that a problem was there—I have been critical because I have been more than uneasy about the way the problem was being met.

I am thoroughly convinced that we are going to err when we consider these matters too much in the abstract. The problems of the aged are something more than a body of statistics. It is true the government's activity in these fields is a costly one. Yet the problem is something far more than a budgetary problem. We are dealing with fellow human beings, individuals with character and hopes and desires. Our government should never become so totalitarian-minded as to feel that it has either the right or the omniscience to regulate the lives of people because they are old.

Whatever Social Security program is worked out and followed, family ties should not be broken as a condition precedent to receiving the benefits of Social Security. Any program, whether it be for the aged or for our children, that provides a monetary inducement for the dissolution of families is proceeding upon the wrong basis.

We need to regard an older person not as a mere statistic or

someone having a certain Social Security number. We should treat older people as individuals realizing that they want to carry on useful, productive and worthwhile lives within the full measure of their physical and intellectual abilities.

The job of the Subcommittee on Social Security, of which I am chairman, is to make an objective study of our Social Security system as it exists now. The Congress and the people should know what it is, how it operates, how it is treating individuals, what its effect is upon family life, what it is costing and what we know about future costs. Our job will be to present representative facts concerning the many problems in the field of Social Security.

Our studies will deal primarily with the problem of the aged although, as many of you know, there are many separate titles to our Social Security law. We are studying Old Age and Survivors Insurance, we are checking the facts about the people that are paying, about the people that are receiving benefits. We are checking the facts about those who receive no benefits and we are checking to know the reason why some people are treated differently than other people.

We are making an intensive study of Old-Age Assistance. The cost of this is largely borne by you people as Federal taxpayers yet the program operates differently in many of our States. We want to know how it is operating. We want the Congress and the people generally to have that information.

We are checking the facts to see how substantial are the reasons that entitle one old person to OASI benefits and deny them to another aged but worthy and oftentimes needy old person. What are the reasons why, almost 18 years after this program was initiated, we still have two programs for the aged, to wit, Title I of the Act, Old-Age Assistance, and Title II, Old Age and Survivors Insurance. We want facts that will show whether or not we are treating all our aged equally and according to reasonable and just criteria.

This Subcommittee of the Committee on Ways and Means is made up of men who have been interested in the field for many years. We have employed a staff of able, conscientious and unbiased investigators and researchers. We are going to do an objective job. We will bring in the facts and let them speak for themselves. We believe that only through this method can we obtain basic improvements in our programs for the aged. That

is what we are seeking. The purpose of our investigation and study is to improve.

Right now the staff of the Social Security Subcommittee is busy gathering information from several Departments of government. They are holding interviews, they are contacting State administrators, they are pursuing every angle that promises constructive and worthwhile material.

A little later this fall we will hold some public hearings. These hearings will be unlike the ordinary legislative hearings that are usually held. The Subcommittee's fall hearings will be factual in nature. We will be laying before the Committee and the people an analysis and exposition of the program that we have, its operation, the problems it has created, and all the information that we can obtain that will throw light on the many problems involved. The proponents and opponents of various subjects in Social Security will have their day later on before the full committee on Ways and Means.

The need for an over-all look at the entire Social Security picture is self-evident. More than 170 bills have been introduced in Congress seeking to amend the Act. Literally hundreds of letters have been turned over to us. These letters are largely from old people. They all have problems. They are case histories—and all useful in revealing how the program is working. Some of the writers are outside Social Security. The program means nothing to them. Sometimes they point out how much better treatment their neighbor is receiving because of a short period of certain employment. Some of these letters talk about the $75 a month work clause. Some of these letters discuss the level of benefits with particular reference to those people who are receiving only the minimum. These letters talk about the trust fund, the costs—and many of them recite the experiences of the individuals not covered by OASI who attempt to obtain Old-Age Assistance. Some letters are filled with heartaches but they are all from good people.

It is my sincere hope that in the weeks that lie ahead this Subcommittee can submit a factual report that will enable the Congress to do a better job with all these fine folks. I can assure you that, as your representatives in the Congress, we shall try to discharge our responsibilities to all of you.

SOME PERSISTENT PROBLEMS IN SOCIAL SECURITY

Hon. Ewan Clague, *Commissioner of Labor Statistics, United States Department of Labor, Washington, D. C.*

IN 1934-35 the Committee on Economic Security, appointed by the President of the United States, reviewed the whole field of Social Security which was then being considered for legislation. The thinking of the experts of that Committee has been recorded in *Social Security in America*, a book which can still be found in most libraries. It is interesting to look back on the problems of Social Security, as they were then viewed, and consider the problems which still face us today after the system has been in operation for a decade and a half.

In those days we looked forward hopefully and expectantly to the expansion of Old-Age Insurance and the disappearance of Old-Age Assistance based on need. We thought that we had provided a program which would eventually cover by means of insurance the bulk of the working population of the United States. Yet today in 1953 we are faced with the fact that Old-Age Assistance is about as large as it ever has been, while Old-Age Insurance has not advanced to the place which we expected. What has been the trouble?

The difficulty originates in the failure to provide full coverage for the Old-Age Insurance system. We failed in 1936 to cover vast areas of our economic life under the insurance system, and we have been failing ever since. Now in 1953 there are proposals once more for the extension of coverage to many of the classes heretofore excluded. Let us hope this time we shall succeed. If we are to have a basic system, it must be comprehensive and complete, with virtually full coverage of the working population of the country.

Another perennial problem is how to distribute the costs of the insurance system. In the beginning it was planned that the employers and the insured workers would cover all the costs without any government contribution. This principle was partly, though not solely, responsible for shaping the general outlines of the original Old-Age Insurance system. Thus it helped to bring

about the sharply increased rates of contribution and the development of the large reserve.

Later on we modified this arrangement by postponing rate increases and by reducing the reserve to a contingency basis. The final arrangements, however, are still not stabilized on any long-run, clean-cut principle.

My own preferences are for the preservation of the contributory system, which I think has many advantages. For example, it produces willing taxpayers, workers who are willing to contribute in order to achieve future benefits. Also it makes for sound finances since each person in the system is both a taxpayer and a beneficiary. Thus he tends to balance in his mind the possibility of higher benefits against the payment of higher taxes.

Still another problem concerns the system of a financial reserve. It has recently been suggested that these reserves are not necessary from an economic point of view. The government now holds some 37 billion dollars in trust funds, about half of which is in the Old-Age Insurance fund. Could these funds be eliminated and the national debt reduced to 235 billion? This might be financially and economically possible, but that is not the important point. The question is whether it would be psychologically possible. Would the contributors have as much confidence in the government's promises to pay if these were not backed up by tangible government bonds?

Finally, the great expansion of supplementary retirement systems since the war has greatly complicated the whole Social Security problem. In some firms and industries the private pension systems are larger and more significant than the basic government systems. This would be all right if an integrated program for the nation were being established. But in actual fact these supplementary systems lack the flexibility and uniformity of the government system and are bringing about new problems.

The important thing is that Social Security in its Old-Age programs should not hasten retirement and prevent older people from working. Changes ought to be made which would encourage later retirement and part-time work after retirement. To do this, it will be necessary to consider the whole system, both public and private.

REPORT TO MEMBERSHIP

Rev. John J. Lennon, *Assistant Secretary, National Conference of Catholic Charities, Washington, D. C.*

IN looking forward to this meeting in St. Louis there was a complete concensus on the part of all elements within the Conference that every effort should be made this year to achieve the closest possible integration in our program—to revive the old spirit of the National Conference of Catholic Charities which was characterized by meetings of priests, Religious and lay people who came together to discuss matters of mutual concern to all. During recent years there has been a tendency for members of the Conference to split up into small, specialized groups. This has served a certain purpose in recognizing the individuality of each group but now the request for integration and closer cooperation comes from these special groups. They want to be a part of the entire Conference for they realize that they are all working together to achieve the same objectives.

Before we look at some of the things that have been going on during this past year let us first ask ourselves the question, how does the National Conference carry out these objectives? It participates in social movements, it assists in establishing diocesan agencies, it publishes literature, it helps educate future leaders, it promotes standards, it encourages research and sound planning, it helps parish priests, it helps religious communities, it helps the laity, it participates actively in the new International Conference of Catholic Charities which was set up at the express wish of the Holy Father. Is it not apparent, then, that our organization should have the widest possible appeal to our Catholic people? So varied are the interests of the National Conference of Catholic Charities that through it there is really no field in which a Catholic cannot find some outlet for personal service, motivated by the love of Christ and the love of neighbor.

The Lay Apostolate

You will find again and again in the *Catholic Charities Review*, in the meetings of this Conference and in all of our efforts, a constant reiteration of the theme of personal and neighborly service and of the importance of developing vigorous lay leaders in our parishes under the guidance and direction of our pastors. In

fact, the theme for this year's meeting is "Developing Neighborhood Self-Help and Christian Solidarity." The leaders of our St. Vincent de Paul Society, the Ladies of Charity, the National Council of Catholic Women, the Catholic Daughters of America and of other organizations have a golden opportunity to encourage and inspire their membership to a lay apostolate of personal, neighborly service in the field of Catholic Charities. We have, of course, our formal organized agencies and institutions of welfare and we need these, obviously, but as Mr. Glaser, our President, has so well said at one of our meetings, "We cannot stand on one leg—we need the second leg and that is the informal, personal neighbor-to-neighbor charity of the members of the Mystical Body." This will bring about the development of real lay leadership in our parishes and will help us to meet many problems at the parish level.

The National Conference of Catholic Charities has been engaged in promoting the apostolate of youth in personal service. This aims at reaching our young people in high schools and colleges throughout the country. Several meetings have already been held with educational leaders in various cities. In connection with this movement, is it not well for us to remember that Frederic Ozanam and a small group of college students met the challenge of their day by establishing the Society of St. Vincent de Paul?

The Pastor and Neighborhood Conservation

During the past few years we have become greatly concerned about the spread of blight in our cities. For one thing, blight destroys the capital investment made by our city governments and by our Church. We have tried to do something about it by promoting a program for the conservation of whole areas of our cities.

At the annual meetings of the National Conference of Catholic Charities in Detroit in 1951, in Cleveland in 1952 and in St. Louis this year we called a special meeting of pastors from various dioceses to discuss the question of "The Pastor and the Conservation of His Parish." As a result, we are beginning to get a better picture of the place of the parish priest and the laity in this situation and should be in a better position this year to discuss the concrete problems facing us in the conservation of our parishes and neighborhoods.

Self-Examination of Our Own Agencies

One of the basic purposes of the National Conference of Catholic Charities since it began in 1910 has been to bring together the representatives of Catholic organizations to evaluate their own work. In a period of great social change is it not of maximum importance that we be sure our works of charity are serving the purposes for which they were designed? This means that we should have the courage and honesty to take a good look at our agencies and their programs. We have a splendid example of this type of critical self-evaluation right here in St. Louis. During the past year, under the inspiration of Monsignor Butler, the Catholic Charities has been carefully examining its own services.

The Aging

The studies of the aging which have been conducted in parishes in Chicago, Cleveland and St. Louis are most revealing. We find that the family is a powerful moral force in the lives of the aging; that the aging want to continue to do useful, productive and creative work up to the very end; that they want to struggle with their own problems; that they do not want to be dependent upon any organization. We find that the practice of personal service, of mutual aid, of self-help is more prevalent in the ordinary neighborhood than we have ever recognized. In planning the programs of our institutions for the aging there is much that we can take from our studies of the aging in their own homes. It is important for the guests in our homes for the aging as far as possible to continue their activities on the outside, to keep up their associations with old friends, with clubs, with organizations to which they belonged. We hope to be able to extend these parish studies since such a successful beginning has been made and they have already taught us so much.

Developments in Social Security

The new Administration in Washington seems committed to making a complete reexamination of the Social Security program originally adopted in 1935. Is it not most desirable then for the members of our Conference to be giving thought not only at the national level but particularly at state and local levels to the implications of basic issues in Social Security and their effect upon our programs?

It is worthy of note that, coincidentally with the significant changes in Washington and with the reevaluation of Social Security that is presently taking place, the Diocesan Directors of Catholic Charities have authorized a statement prepared by the Secretary in cooperation with Father Springob of Milwaukee as an attempt to formulate in the light of present-day developments our objectives and concepts with regard to the various programs encompassed within the Social Security Act.

International Cooperation on World Problems

With the profound changes occuring in the world today, it was inevitable that there should be established at the express wish of the Supreme Pontiff, the International Conference of Catholic Charities. This important organization enjoys consultative status before various instrumentalities of the United Nations dealing with social welfare.

One of the great functions of Catholic Charities, internationally, is to work toward getting people everywhere throughout the world to accept the principles of neighborly charity so beautifully expressed in the 1952 Christmas Eve Message of our Holy Father. There are great potentialities for self-help in the economically underdeveloped countries. It is in the practice of neighborly charity based on a concept of the neighborhood as an international community that we shall best help our suffering and underprivileged brothers in the Mystical Body the world over. As the Church comes of age in the missionary countries its greatest hope will be in its works of charity. That is why the International Conference of Catholic Charities has established such close contact with the Maryknoll communities and with other missionary societies in regard to their work on the international level.

At the meeting of the International Conference held in Rome in 1952 it was the concensus that the program for the next year should concentrate on the positive contribution that we can make to the economically underdeveloped areas of the world. The conservation of family and child life in these areas is a primary objective we can never forget—the importance of conserving and developing the traditions of family life that already exist. In the work for children in these underdeveloped areas there are already available the services of the specialized agencies of the United Nations, for example, the International Children's Fund, the

World Health Organization, the Food and Agricultural Organization. These services are usually carried on in close cooperation with or as an integral part of the work of indigenous governmental organizations. Our Catholic organizations can be helpful to these governmental programs, national and international, and they in turn can aid in the work of Catholic organizations.

Another area of interest of the International Conference of Catholic Charities is in the field of self-help housing in underdeveloped countries. The usual pattern for these housing projects is basically a government loan together with a contribution of work on the part of the people. Some of these projects have been described in various issues of the *Catholic Charities Review.*

Immigration

The new Refugee Relief Act can be used as a vehicle for a program of interpretation to our people of the importance of continuing their interest in those who have been uprooted by war, calamities and persecution. It authorizes the admission of 205,000 special non-quota immigrants during a three-year period. The Act also provides for the admission ot 4,000 orphans.

The debates on the Refugee Relief Act show that there still is a large amount of prejudice in this country against immigration. How can this be overcome except by an extensive educational program? We have had some workshops already and it is our hope to have others during the year. It will be necessary for us to work closely with other religious groups in our approach to the large universities in stimulating research in this field in order to develop a truly Christian attitude toward the immigrant.

A new bill has been introduced into the Congress providing for the liberalizing of American immigration policy. This really gives us an objective toward which we can work during the months ahead. Is it not to our advantage, for example, to participate to the fullest extent locally in order to interpret the implications of American immigration policy in regard to our foreign relations?

Training of Future Leaders

One of the major interests of the National Conference has been the training of future leaders for Catholic social work. In order to achieve this the Conference has worked in collaboration with the National Catholic School of Social Service, Catholic

University; the Secretary and Assistant Secretary have been conducting a course entitled "The Mission of Catholic Charities." There are present in the class priests, Religious and laity from various sections of the country.

Cooperation With Other Groups

A basic concept in our National Conference of Catholic Charities is that we are part of the American community, that we have much to give to it and much to learn from it. We cannot be isolated. That is why you will find so many instances of our cooperation with Jewish and Protestant clergymen and lay representatives in furthering a sound and healthy social movement in our country. This type of alliance is absolutely necessary in the interest of stabilizing and bulwarking the position of our voluntary and religious agencies.

Behind all these efforts with those of other faiths is the objective of Catholic Charities down through the years—to be the foundationstone of broad social movements like social insurance, housing, wage legislation, problems of management and labor, of migrants, of the physically handicapped, etc.

Conference of Religious

Beginning in 1920 the National Conference of Catholic Charities in an effort to secure the active participation of the Catholic sisterhoods set up the Conference of Religious which has since that time played a very important role in the exchange of experience and in the development of better standards particularly in Catholic child-caring work.

At the National Conference of Catholic Charities in New Orleans in 1947, the Standing Committee of the Conference of Religious was established. This Committee includes among its purposes the preparation of the program of the Conference of Religious of the National Conference; consultation with the Conference upon the type of studies that should be made and the setting of objectives in the various fields of social welfare in which the Sisters are active; the collection of first-hand material on actual practices in Catholic institutional care; the determination of future needs.

Has not one of the most encouraging things in Catholic social work during recent years been the new leadership developed

among the religious communities? This leadership is bringing a new life and a new spirit into Catholic social work.

Publications

The National Conference of Catholic Charities has two new publications. "Sisters in Social Service" and the "Directory of Catholic Institutions in the United States" are available at this Annual Meeting. These are both the result of the efforts of the Conference of Religious.

Meetings and Institutes

In addition to its Annual Meeting the Conference has sponsored regional meetings for its agencies and quarterly meetings for the Conference of Religious. It has also conducted institutes in connection with its annual and quarterly meetings. A total of 15 such institutes were conducted during the course of the year.

Conclusion

There you have a relatively brief report on some of the major activities of the National Conference of Catholic Charities during the past year. In addition I should mention the hundreds of day-to-day requests for information on a variety of subjects relating to Catholic Charities that come into our National Office. Thank God for the accomplishments during the past year. With His help we hope that even greater things will be done in the year ahead.

OZANAM AND THE SOCIETY OF ST. VINCENT DE PAUL

M. Georges Thaury, *Vice President of the Council-General, Society of St. Vincent de Paul, Paris, France*

IN this year of the centenary of the death of the founder of the Society of St. Vincent de Paul, Frederic Ozanam, I come in the name of the President General to bring to you the brotherly salute of all the Brothers of the entire world. I believe that it is the first time that a member of the Board of Officers of the Council-General comes officially to the United States.

Twenty days ago, the representatives of more than 30 nations came to Paris, grouping themselves around the Society's Council-General, to hear the Legate of His Holiness, Pius XII, exhort us to take Ozanam as a model in all the acts of our life.

Ozanam was a convinced Christian. His family, his education, his frequentation of the sacraments, everything impelled him to have a very deep faith, but it was not enough for him; he made researches, studied, followed with great assiduity the lectures of the most famous orators of his time, and praying, he asked God to give him the necessary grace to make his faith even stronger.

In his will we find this: I die in the heart of the Roman Catholic and Apostolic Church. I have known the doubts of this century, but my whole life has convinced me that there is no rest for the soul or the heart except in the Church and its authority."

His Faith; he wanted it to be conquering, apostolic. In his travels in France, England, Italy, Switzerland, Germany and Spain he would mix with the people, speak with the farmers; worrying about their mode of living and above all, about their spiritual life.

In his teaching at the University of Lyons, he announced principles which were in accord with those uttered by His Holiness, Pope Leo XIII, 52 years later in his Encyclical *Rerum Novarum*.

In 1839, at the time when slavery was still in practice, he taught in Lyons that a workman should not be considered a machine from which one drew the most efficiency possible at the lowest possible cost, but a partner, and he concluded: "the salary must be in direct proportion to the profit." With the Conferences of the

Society of St. Vincent de Paul he made those who had means go to those who had none.

He was a loving and respectful son. Of his monther he said: "It was she, whose first teaching had given me faith; she who was for me the living image of our Holy Mother the Church; she also, who appeared to me as the most perfect expression of Providence."

He was a husband associating his wife with all his work and most especially with his Vincentian activities, asking her while he was away or during his illness, to visit those the Conference had entrusted to his charge.

He was a model father. At the birth of his daughter, he wrote to Froisset: "I cannot think of this imperishable soul for which I shall have to account, without being ever reminded of my duties. How can I give her lessons if I do not put them in practice."

He was humble. He never looked for the first place in our Society but he never refused the responsibilities that were given to him. He was appointed to the Council-General in 1841 where he held the post of Vice President General from 1844 until his death.

He was animated with a missionary spirit, visiting the Conferences, trying to start new ones, neglecting nothing to obtain results. He was by no means moved by a human desire but with an apostolic concern to see more poor people evangelized and more Christians sanctify themselves by the practice of charity. We find that the spirit of faith animated him in everything.

He was, in his visits to the families, a friend, the one expected every week, the one to whom was confided all troubles.

He was one of those Brothers who never hesitated to go ahead and who laid down the principle: "Charity must never look backwards, but always forward, because the amount of its past achievements is always small and the present and future miseries that must be helped are infinite."

Ozanam, as I just briefly showed him to you, is the model of the Brothers of St. Vincent de Paul; the model of the Christians of Catholic Action. He was the instigator of Catholic Charity a century ago. He is the one we all imitate and follow every time we apply ourselves to charitable works in their most modern and varied forms. Let us pray, that in the near future, Ozanam our model, may be glorified by the Church.

Since the first Conference was founded by Ozanam in 1833, many branches have spread over all the continents. On the average

of every 33 seconds a meeting of a Conference is held, praying to the Holy Spirit and to the Blessed Virgin to bless its efforts. If all the Brothers in the world linked hands, if all the members of the families visited became part of this long chain, the first link being here in St. Louis, the last one would be in New York.

Let us not forget, as just a moment ago, in the message from our President General, which I brought to you, we heard that before being a member of this or that Conference we were members of the Society of St. Vincent de Paul. This membership implies for us, duties. These are:

First, the duty to pray for one another, for your leaders and very especially, for the members of the Council-General to which belongs your President, Mr. Butler, whom I am so happy to have by my side and whose participation in the sessions of the Council-General in Paris, 20 days ago, were most appreciated. Let us pray also for those who have left us, and I do not want to forget Mr. Gillespie who, for so many years was the President of the Society of St. Vincent de Paul in the United States.

A duty of brotherhood toward all the Brothers in the world and I can assure you that this sentiment of fraternal union and love reigned in Paris during the recent celebrations. This sentiment of brotherhood also shows itself when there are cataclysms in the world by sending immediate help to the devasted regions.

A duty of union with the Society headquarters in Paris.

A duty of respect of our rules.

A duty of sharing information, so that your successes, your hopes and even your difficulties, diffused throughout the Vincentian world by means of the local and national Bulletins and the Council-General's Bulletin, may be of some help to the other Conferences and all those who work in charity.

And finally, a duty of love for all our brothers, no matter what their nationality, race or religion—love that will incite us to bring to this world, so much in need of it, Christian solutions, which many even refuse to think of and that many more still refuse to listen to, though they are the essential conditions of salvation.

The Society of St. Vincent de Paul through its Council-General has the possibility to be heard in the large international organizations.

Article 2 of the Rules of our Society states:

"No work of charity is foreign to our Society." This is why our Society is in constant relations with the international works, Catholic or non-Catholic.

For nearly 30 years, our Society has been a member of the Conference of the Presidents of International Catholic Works, referred to as O.I.C. Long before the official recognition of it by the Vatican, the representatives of our Society participated in its work to establish a close connection between the national sections of the other charity works and our Superior Councils. It would be quite against our ideas not to have the newer Catholic works profit by our experience and by our close contct with all the countries. I shall only give you three examples:

1. The Apostleship of the Sea was orginally a special work for sailors. It uses homes and clubs founded by the Society, the upkeep of which often is assumed by the Society in many countries such as Australia, America and England.

2. The International Childhood Bureau whose object is to establish centers in various countries, asked for the names and addresses of Catholics who could help them and we were happy to give them the names of the Presidents of the Superior Councils.

3. The International Catholic Migration Commission, recently created by the Vatican, whose headquarters is at Geneva, designates a delegate in the important countries of migration and this delegate has asked our collaboration so he could work in liaison with us. Our hope is that there could be formed around the delegate of this organization, and our President, a committee that would join the representatives of the employers and of the workers and farmers, whose task would be to find employment for the immigrants. The Society would be charged to welcome them, to set them up in their new life and to follow them.

In a more general way, the International Conference of Catholic Charities, whose office is in Rome, has agreed not to interfere with our national organizations but has asked to work in liaison with us. It has gone as far as to propose for us a place on its executive committee.

I shall again mention the relations we have had with the International Refugee Organization. They advise us of the departure of the Displaced Persons for a certain country and that permits us to arrange for their reception on their landing. We might also mention our discussions with the Director of the Displaced Persons

Services of the U.N. to whom we were able to give exact information on the Arab refugees from Palestine, this information having previously been given to us by our Presidents of the Central Councils in the Middle East.

Our Society, being international in character and existing throughout the world, cannot refrain from participating in the problems and the activities of all public and private charitable organizations.

In every country we must work for the benefit of all men who are brothers in Christ, without regard to their nationality, color or religion. That is why the St. Vincent de Paul Society must participate in all international works of charity to which it can render great service through its sources of information, by its fraternal welcome to Displaced Persons, and its help to the poor and the afflicted. We must constantly remember that our charity is born of love, is personal and not soulless, is truly human and is the performance of the message of Christ to mankind.

The fundamental rule of the Society is the weekly visit to the home of the family, for it gives the permanent human contact with our unfortunate brothers.

But in 1834, Ozanam had proposed to his Brothers to create works of a more general interest such as: Recreation for children, visits to prisons, soldiers' aid, legal aid for the destitute, and libraries. He saw in this expansion of the Society's activity a means of propagating the Christian Faith and instruction.

Ozanam wished that unceasingly our Conferences adapt themselves to the necessities of the moment. He wrote "that it was necessary to reanimate the spirit of the Society from time to time with new ideas that, without causing harm to the old ones, we would ward off the dangers of a monotonous uniformity."

Before I left Paris I gathered from different reports information of some activities of our Brothers which I am happy to bring to you.

In the Far East, money is of very little importance because of its feeble buying power and for the same reason the resources of the Conferences do not permit them to meet all the needs of the poor. The members of the Conference in one place decided to go into the country and collect food from the farmers which they brought back to the city in little carts drawn by young members to be distributed to their families.

In Holland, the Society has taken over the re-education of

delinquent youth. This is a thing that we would wish to see developed in all the countries where legislation permits.

In Germany, in camps for Displaced Persons, several Conferences have been formed, recruited among the refugees themselves. They help their Brothers who are even more destitute and they work actively for the admission of Displaced Persons in those countries that allow immigration.

In Hindustan, following out the same idea, there has been established a Conference of the Society in a leprosarium and as money has no existence in that place, collection is made of food and other things.

In France there was recently started, by the Central Council of Paris, a holiday camp for old people. Every year the success of this endeavor has grown. It gives these old people a change to the air of the country for they live in garrets and many have not been in the country for more than 50 years.

In Italy the magnificent growth of Conferences formed in the manufacturing industries by the workmen themselves to help their fellow workers in need, proves that this movement helps to put a little Christian friendship into industrial relations which usually are rather inhuman in the great corporations.

In the Viet-Nam, the Conferences organized a dispensary named COMITA, where the doctors and male nurses are members of our Society.

To sum up: Ozanam is and must be our model as the Brother of the Society of St. Vincent de Paul and as the layman of Catholic Action.

The Society of St. Vincent de Paul is known all over the world with 17,000 Conferences; 220,000 Brothers, assisting 300,000 families of about one million persons.

It keeps close contacts with international and national organizations.

It adapts itself always to the necessities of the moment.

I want to tell you how comforted I have been as a Catholic by this magnificent charitable Conference, and how much your initiatives are appreciated by my Brothers of the Council-General of the Society of St. Vincent de Paul, and how happy we are to see the development of your Conferences and of your Councils. Continue your effort and keep always this spirit of piety, of simplicity and of

brotherly union that has been given to us by our founder, Frederic Ozanam.

We implore our Brothers to carry into every field of charitable endeavor the same fervor of charity which pervades your work and to cooperate with all other agencies in the fulfillment of our Rule, that no work of charity is foreign to our Society.

THE PROGRESS OF THE INTERNATIONAL CONFERENCE OF CATHOLIC CHARITIES ON THE INTERNATIONAL FRONT

Rt. Rev. Msgr. John O'Grady
Secretary, National Conference of Catholic Charities, Washington, D. C.; Vice President, International Conference of Catholic Charities

ALL those who are interested in the promotion of Catholic Charities on the international level will find the charts they need in the Holy Father's Christmas Eve Message of last year. In this message the Holy Father reminds us that the needs of people in any one section of the world are the concern of the people of the whole world. Therefore it is that a great catastrophe in any one part of the world now stirs the consciences of people in every section of the world. And this is true not only in the field of disaster relief but also in assistance to countries suffering from severe economic distress. We find a growing recognition of the responsibility of the more advanced countries for the sharing of their capital and their knowledge with people in less advanced countries.

The International Conference of Catholic Charities, set up by our Holy Father two years ago, is one important instrument for carrying out on the international level what His Holiness emphasized in his Christmas Eve Message. It is a useful means for the implementing of the basic Christian concepts of charity. How often have we said in the words of St. Paul that charity is universal—it knows no distinction of color or of race. It is when we come to use the existing instrumentalities of Catholic Charities that have been built up in various countries throughout the world in the application of Christian principles on the international level that we encounter many difficulties and problems. Even with all the modern facilities for travel and for the communication of ideas, it is still difficult for people of different countries to communicate

with one another. This is one of the many reasons, I presume, why international meetings are not more successful. It is not easy to get a meeting of minds on the international level.

The Charter of the United Nations is in many ways a remarkable expression of Christian teaching on the international level. The Constitution of our International Conference of Catholic Charities is a remarkable expression of the international principles of Catholic Charities.

For nearly a year and a half the International Conference of Catholic Charities has enjoyed a consultative status before various instrumentalities of the United Nations dealing with social welfare, including the Economic and Social Council. We have participated in the meetings of these various organizations in New York, in Geneva and in Paris. We have a right to present our point of view at these meetings but this should not be merely the point of view of the United States. It should represent the point of view of the 24 countries now participating in our International Conference of Catholic Charities.

So far, the International Conference of Catholic Charities has held two international meetings. In addition to these two general meetings we have had two meetings of our Board of Directors. We are making a beginning in a modest way in the development of a series of principles governing our interest internationally in the field of child welfare. As a result of continued discussions we are beginning to have a meeting of minds in this field.

In addition to the limited progress we have made in child welfare, we are gradually beginning to make some progress in the field of family welfare and in self-help housing. At our Annual Meeting in Rome in December, 1952, we decided that we would concentrate rather heavily during this year on questions affecting self-help organizations in underdeveloped countries. This, of course would apply to the missionary countries. We have made some progress in the securing of data in regard to self-help organizations in various countries throughout the world. We are working closely with the missionary organizations in this field. The New York office of the International Conference of Catholic Charities has established a close contact with the Maryknoll Fathers and Sisters in regard to their work on the international level. They have given us a considerable amount of information in regard to the types of social organization that they have developed in a number of mission-

ary countries. This should prove most helpful to us, especially at the international meeting in Africa in which our International Conference is participating next winter.

The central office of the International Conference of Catholic Charities at Rome is working in close cooperation with the Sacred Congregation for the Propagation of the Faith and the Oriental Congregation in regard to the organization of social services in missionary countries. We are hoping that the information that may be made available to our international office through these official organizations of our Church will be useful to Catholic missionaries everywhere in the world.

It is the desire of the International Conference of Catholic Charities to develop a close liaison in the future with such international organizations as the International Catholic Union for Social Service, the Society of St. Vincent de Paul, the Ladies of Charity and the various religious communities operating on the international level.

THE DIGNITY OF MAN

Hon. Martin P. Durkin,
President, United Association of Journeymen and Apprentices of the Plumbing and Pipe-fitting Industry

THIS evening I should like to present for your consideration some ideas concerning the dignity of man. It occurred to me that this topic was particularly suitable because you and I—in our own separate ways—are working to maintain and develop in man his God-given self-respect. You function as professional persons in a nation-wide organization; I join with millions of members in the American trade union movement.

Without doubt, there are many, many definitions of human dignity. Perhaps, however, the central core of all these definitions is simply self-respect. Yet, just what it is that enables a man to respect himself is almost beyond description because self-respect is a product of so many factors.

For example, we know that wealth alone does not always bring self-respect. We know too that poverty does not necessarily rob a man of this quality. Nor does personal power automatically bring with it this sense of personal righteousness. In short, the dignity of man is a complex element of human personality. This evening, however, I should like to highlight just a few facts of this most interesting problem.

Of course, I shall not attempt to discuss the tasks you perform as professionally trained persons to re-establish in the minds and hearts of your clients the dignity which is theirs by birth. Yet I know that you are particularly aware of the true nature of human dignity and the need to preserve it. Furthermore, I am aware that you achieve this end by both negative and positive forms of social work.

To me, "negative social work" is simply that ancient form of charity associated with alms-giving, aiding the sick and performing other necessary acts of mercy. This form of charity meets the immediate needs of the unfortunate and assumes that the individual will himself prevent the recurrence of the situation which made him an applicant for assistance.

By way of contrast, "positive social work" takes the form of re-establishing within the man the will to determine the causes of his

unfortunate conditions and find solutions for his difficulties. Positive charity achieves a goal rarely attained by negative charity, for it is a genuine force which re-awakens the feelings of human dignity.

Over the years I have noticed particularly the advances which have been made in the field of positive social work programs. For example, only several weeks ago when I attended the funeral of that great and good man—Bishop Francis J. Haas—I saw a most encouraging demonstration of positive social work. Concretely, Bishop Haas established a home for the aged which consisted of a series of individual apartments in which both husband and wife lived much as they had down through the years. This maintaining of normalcy in the face of misfortune struck me as far superior to that of many state-controlled institutions where separation appears to be a requirement.

I have placed emphasis upon positive social work because it is related by degrees to the positive program which the labor movement of America operates to the end that the dignity of man shall be preserved. This relationship can be seen if social work is looked upon as a kind of rear-guard action designed to aid the casualties in the battle of life, and trade unionism is regarded as the front line of the battle. Social work, when it is positive, attempts to aid men to recapture human dignity. Trade unionism fights to prevent the loss of this dignity. The common goal of both social work and trade unionism is preserving this God-given quality of man.

Now let me discuss just how the labor movement performs this most necessary task.

The trade union movement of America is no synthetic institution created in test tubes by philosophers in the controlled conditions of their lecture rooms. Instead, it is a concerted effort by men and women to achieve through their common effort that innate self-respect which is everyone's birthright.

All too frequently self-serving critics of the labor movement grudgingly admit that trade unionism does some good, but only for its members. The time has come when this half-truth must be put to an end. Certainly the members of the trade union movement are benefited by its program, but it is a serious error to assert trade unionists fight solely for preserving the dignity of only union members.

First of all, every increase in wages, every improvement in working conditions and every shortening of the hours of work

eventually benefit all wage earners—non-union as well as union. The wage rates of the unorganized are related to the wages of the organized; typically, there is a differential in wages which is regularly maintained.

Similarly, working conditions of trade unionists are reflected in those of the unorganized. Specifically, overtime payments and health and welfare plans are found commonly, now that union workers have established the pattern.

With reference to the hours of work, I need recall only the long, bitter fight of the labor movement for the eight-hour day and the forty-hour workweek. Yet, today most unorganized workers accept such hours as a matter of fact.

In short, the wages, hours, and working conditions of a majority of Americans have been substantially improved simply because a minority of wage earners organized into trade unions insisted that men and women who must work for a living should be treated as human beings.

But the best illustrations of labor's contributions to human dignity do not lie in the areas of wages, hours, and working condition.

Anyone who takes the time to read the history of American social legislation will find one example after another of labor's fights to obtain humane treatment for human beings who earn their living by the sweat of their brows.

The drive to force employers to operate their factories and mills safely and in a healthy manner was orginated by the organized wage earners in these places of employment. The obligation of an employer to compensate injured workers and the families of men killed by industrial hazards was not recognized in law until the trade union movement led the fight for workmen's compensation laws. Who led the fight against child labor, but the trade unions? Who forced the enactment of laws prohibiting unduly long hours at heavy tasks for women? Who has been in the very forefront of the fight for social security? In short, who was it that time and time again successfully appealed to the very conscience of America?

The answer is uniformly the same: the organized labor movement of America.

Yet, it is not necessary to confine the efforts of the labor movement to maintain the dignity of man here in this country. Our labor movement has never failed to recognize and vigorously oppose

every threat to the decency of man no matter where it occurred in the world. Time and time again the labor movement has raised its voice even before the Government of the United States has officially recognized injustice. We opposed Communism and Naziism well before our nation came to grips with these two threats against the dignity of man. Nor are these idle boasts.

Just a few weeks ago here in St. Louis at the 72nd convention of the American Federation of Labor, Secretary of State John Foster Dulles had this to say:

> "I know that the persistent influence of Communism is a matter of great concern to the free labor unions, and that the A. F. of L. is taking the lead in combating this situation. Also I know that the situation would be far worse than it is had it not been for your timely and vigorous engagement in the struggle for freedom. You have done more than any other single body to explode the Communist myth. In this matter there should be closer partnership between us. You have not always received the official support and backing you deserve."

I have mentioned these contributions of the American labor movement to the well-being of all Americans simply because they demonstrate the genuine interest of the union men and women in the dignity of all mankind. However, I do not deny that the trade union movement has not also benefited its members directly and concretely.

Certainly the trade union movement has raised the standards of living for its members by means of collective bargaining. These benefits have not been denied to anyone who wishes to become a trade unionist.

Let me be specific on this point. The gross national product of America is the end result between labor, capital and management. Each person who contributes to this outpouring of goods and services has a rightful claim to his just share of it. But determining the size of these shares is an economic problem which has never been fully resolved. Yet there are prinicples of economic justice which are a safe guide for dividing this national income.

We know, for example, that since the product was jointly created then it should be jointly divided. In the determination of wages, therefore, such joint action should take the form of collective bargaining. Certainly the results of wage determination are too important to the nation to allow their determination for each indi-

vidual wage earner separately. No single worker is economically strong enough to demand and get a wage which is just. For most wage earners the absence of collective bargaining—directly or indirectly—would mean an insufficient income to maintain his self-respect.

I have read that trade unions believe strongly in collective bargaining because it produces an ever-rising income. Over long periods of time this is true. But then, why should it not be true? I am sure that most Americans quite properly boast of the ever-rising productivity of American industry. Even a schoolboy can recite the recent improvements brought about by modern technology. And no American is slow in boasting about the high standard of living in this country.

Well, if American industry is increasing in productivity then quite naturally wages—both in terms of money and in real goods and services—should be increasing. In other words, collective bargaining is able to raise the share of American workers for the simple reason that there is more and more of the good things of life to be shared.

Here, then, is the key factor to American prosperity. Collective bargaining guides the distribution of income so that wage earners do enjoy the physical means of possessing self-respect. This result gives real meaning to the benefits of economic and political freedom. Above all economic justice gives tangible proof of the meaning of the words, "the dignity of man".

In conclusion, let me express to you my appreciation for this opportunity to speak to an audience which is so acutely aware of the significance of human dignity because they have seen so many men without it. I hope what I have said this evening will give you renewed courage in your efforts to aid mankind. I do wish you to understand that you are not alone; for as long as there is a free labor movement, Americans will know human dignity.

OUR PROGRAMS OF CATHOLIC CHARITIES

Most Reverend Joseph E. Ritter, D.D.,
Archbishop of St. Louis

THE keynote of any program of Catholic Charities is love. Our love of God, Whom we do not see, is manifested by the love of our neighbor, whom we do see. Truly, love is sacrifice, service

to, and consideration for others. The simplest form of sacrifice is personal service to our neighbor—not only in the time of emergency or misfortune—but continuously at all times—in our daily neighborly contacts.

As society has developed, there has arisen a need for charitable organizations, a group being more effective than a single individual. In response to this need, there have developed wonderful organizations like the St. Vincent de Paul Society and the Apostleship of the Sea. Organizations like these also realized in the course of time that the self-sacrifice of the members, however generous, was not enough. The very complexity of our times calls for professional study of social and charitable problems. Hence, the intelligent layman engaged in charitable service takes advantage of available professional assistance. Our colleges and universities, through schools of social service, have done an excellent job in the training of students for this particular work.

Next in the evolution has appeared the voluntary agency which depends primarily on social service workers for its administration. The quantity and quality of this service has shown a remarkable growth in recent times. While tax-supported agencies undoubtedly do perform a great service to the community they do not completely satisfy all needs. Nor is it expected or desirable that they should do so in a sound hierarchy of helping agencies. The state agency should provide only those services which cannot be better supplied by other means. In saying this, we should be mindful of the fact that the state often supplies a service that cannot be duplicated by volunteers or by volunteer agencies. We heartily endorse such agencies and their work under such circumstances.

Insofar as the volunteer agency is concerned, its success has largely depended upon a spirit of cooperation from our Catholic people. We in St. Louis are proud of our Catholic Charities. Three years ago I asked Monsignor Butler to consider a study of the Charities. I believed that a periodical survey would at least satisfy the obligation to meet the inevitable challenge which the passage of years presents to every organization, although it may fulfill no other purpose. Monsignor Butler invited several members of the Board of Governors of Catholic Charities to form a nucleus of this Survey Committee. The Committee decided on a self-survey. One of the advantages of a self-survey is that it is necessarily a group project. The Board of Catholic Charities, the Board

of each institution concerned, and, also the administrators and case-work staff of Catholic Charities, together with the administrative and staff members of the various institutions were all involved. Active participation by all these groups brought about interaction, which is an essential factor in any successful cooperative effort. Changes demanded by the survey were more sympathetically accepted because of this approach.

A limitation of a self-study is the difficulty in being objective about one's own service. Conscious of this, we therefore employed consultants with some experience in previous agency studies and community-wide studies, to counsel us on methods and procedure. In evaluating one's own work, there is always consideration of the investment one has made in creating a particular service and consequently the problem of being blind to the shortcomings in it. But, I emphasize, the actual decisions were always made by the committee and not the consultant. This is why we can say it was a self-study.

Our study had many results. Two institutions were closed. The physical condition of the buildings was an influencing factor in making the choice. Against this, the population of one of the institutions was considerably increased. A new additional building for another institution was recommended. The Department of Children accelerated its program and the number of children in boarding homes increased on a monthly average from 70 to 120. There were noticeable and needed improvements in the operation of day-care centers. The study of day-care centers has been completed and all are well pleased with the results. The study of the aged, which is being carried on presently, is not being limited to institutions. A neighborhood survey is being made in one of our city parishes. Preliminary results are very hopeful, and it is anticipated that the study will make a real contribution in this field.

One of the most important results has been the knowledge gained by all who participated in the survey. An understanding of the true facts has removed prejudice and bias.

Most of all, the enthusiastic cooperation of everyone concerned has justified our experience. I give this as an example of what our people, motivated by a spirit of love and sacrifice, can do. I hope that the interest and enthusiasm generated by this survey will continue to keep our Catholic Charities a leader in the field.

Finally, I have said and would remind you that this is the Conference of Charity. In his every-day living, the Christian seeks, in the struggling way of man, to be diligent in the love of God and fellow man. Love—and love is at once a delightfully simple and wonderfully complex virtue. It is and ought to be found everywhere, among all, from youngest to eldest, from the least instructed to the most learned. And, whatever the source, even if that love be only the stammering affection of a child—this Christian love of which we speak is the most potent force in the world, the irresistible power which can captivate man's mind and heart.

To refer to the persuasiveness of love is not to say that good will alone suffices. Perfection will incorporate with that basic goodness of heart the influence of intelligence and prudence. And, if that blending of Christian justice and kindness with intelligence and prudence can be in reasonable measure achieved by us, individually and collectively, then ours will be a tremendous power—a power that will pervade the earth and make it the world of God. For the power that will be ours will stem from the infinite influence of God.

A TRIBUTE

The following tribute to Rt. Rev. Msgr. John J. Butler, President, Catholic Charities of St. Louis, was read by the Most Reverend Joseph E. Ritter, Archbishop of St. Louis, at the Dinner Meeting on October 4:

ON this fourth day of October, 1953, in joint assembly, the members of the National Conference of Catholic Charities, of the Society of St. Vincent de Paul, and of the Apostleship of the Sea desire to honor the Right Reverend Monsignor John J. Butler of St. Louis. Monsignor Butler has been actively identified with the National Conference from the second year of its existence; he has given a cherished leadership in promoting the work of the Society of St. Vincent de Paul; he has been a man of universal charity.

We recognize him as the outstanding living pioneer leader in diocesan charities in the United States. We have been inspired by his devotion to Catholic Charities for more than 40 years.

Monsignor Butler has exemplified the highest ideals of Christian love. In a life dedicated to service, his contribution has been the more full and lasting because it combined with Christian zeal the best in human experience and understanding. As a priest of the people and in his advocacy of lay participation in the work of the Church, he has exercised a profound influence on all of us.

In his native city of St. Louis, Monsignor Butler is recognized as a great leader, not only in Catholic Charities, but in all forms of social welfare. He has been associated with every constructive movement for the improvement of the standard of life of the underprivileged of his city.

On this occasion, we desire to pay a tribute of affection, of devotion and of admiration to Monsignor Butler as our leader, as our inspirer, as our guide, and as our friend. And if we may be privileged to speak for those who would most wish to be heard here, may we express the love of those closest to Monsignor, the poor and troubled everywhere. We join with them in an abiding

tribute to Monsignor Butler for his wonderful work of charity in his own Archdiocese and throughout the country.

JOSEPH P. GLASER, *President,*
National Conference of Catholic Charities.

EDMOND B. BUTLER, *President,*
Superior Council of the United States, Society of St. Vincent de Paul.

REV. JOHN A. WEISBROD, *President,*
National Conference of the Apostleship of the Sea.

CARE OF THE SEVERELY HANDICAPPED

HENRY H. KESSLER, M.D., *Director, Kessler Institute for Rehabilitation, West Orange, N. J.*

THE natural, inherent ability of the human organism to achieve a functional adjustment to disease and disability is the foundation upon which medicine has built its entire elaborate system of therapeutics. Without completely understanding this intrinsic ability to compensate and adjust, we make use of it and pay obeisance to it. Doctors have given this factor different names; I like to describe it by borrowing a term from engineering: the safety factor.

The human organism has a reserve of structure and function which is not ordinarily used but which, if a part of the body becomes incapacitated, comes into play to enable the individual to adjust to his environment and survive. Nowhere is this safety factor more evident than in the physically handicapped. Through this safety factor, which gives them a physical reserve; through the will to survive which provides the intangibles of motivation and adaptation; and through rehabilitation, which gives them technical assistance, the natural residual functions and abilities of the severely disabled are utilized.

What do we mean by rehabilitation? It has been defined as the restoration of handicapped individuals to the greatest physical, psychological, vocational, economic and social fulfillment of which they are capable. In practice, it is the application of a variety of techniques, medical, vocational and social, to the specific problems of each handicapped person. The severely disabled person receives an integrated program designed to: a) minimize his disability and restore him physically to the greatest extent possible; b) train him for, and place him in a job consistent with his abilities as well as his disabilities; and c) restore him to his position in the community as a respected social unit.

Who are the severely disabled? In general, most handicapped persons can make an adjustment to their disabilities with short-term medical help given in the doctor's office or the general hospital; they are able to take jobs without special preparation; they have a minimal social problem. To perhaps 10 percent of the handicapped —those whom we call the severely disabled—this situation cannot be applied. They require, for adjustment, special facilities and long-

term care, social and psychological assistance, and vocational guidance, training and placement. They will have a residual disability of some magnitude for all of their lives; their adjustment will be difficult, and they cannot adjust at all without special facilities and services.

Does this mean that they cannot work, or that they must always be custodial cases? To be sure, a slight percentage will always require custodial care, but the majority of severely disabled persons can work if they receive the type of integrated service which is what we mean by rehabilitation.

To obtain this result, special services, facilities and techniques are indicated. The severely disabled individual cannot be viewed as a pathological entity but as a complexity of factors and needs, not only medical but social as well. To meet these needs, the modern rehabilitation center is ideal. It is based on the concept of teamwork, of a meeting of many minds and skills to achieve the desired result. Under the captaincy of the medical director, the team, consisting of physicians, nurses, occupational therapist, physical therapist, vocational counselor, psychologist and medical-social worker, will consider the patient as a unit from initial evaluation to eventual job placement and follow-up. Ideally, the rehabilitation center should also engage in public education, to acquaint the community with the potentialities of handicapped persons so that they will be welcomed back to their jobs and communities, not shunned as alien and apart.

The child who is severely disabled, perhaps from a congenital deformity, also requires special techniques. Here the emphasis will be on fitting the child for school and play, and on conditioning him psychologically to enter adulthood with a good adjustment to his disability. The treatment of children with massive congenital deformities is relatively new; formerly, if the child lived at all he was usually institutionalized. Today we can think in terms of rehabilitating him to live in normal society, although our tools and techniques are still inadequate.

It can be seen that the needs of the disabled are many and complex and they demand that the complete range of medico-social services be provided in a rehabilitation center. The general hospital has neither time, space nor funds to provide the necessary individualized and long-term care. Special centers are still pitifully inadequate to meet the demands for service being made upon them, but

the rapidity with which these centers are increasing augurs well for the future. It is not too much to expect that some day every community will boast of its own rehabilitation center, as it now points with pride to hospital, school, police station and fire department. However, this ideal can only be achieved through aroused community interest in the problems of the disabled. The public must share the responsibility for insuring the provision and maintenance of rehabilitation centers, and it is the community which will determine the final success of the rehabilitation project. Unless the public accepts its handicapped workers and citizens, the finest medical techniques will have been wasted. Therefore, as professional people, we must realize that part of our job is professional and community education.

The public must be made to understand that provision of rehabilitation facilities for handicapped persons is not a drain upon its resources, but rather a long-term investment in human capacity which will pay dividends to the productive life of society. Experience has proved that handicapped persons make dependable workers. In the United States, for example, they return in taxes 10 times the amount of money expended upon their rehabilitation. We invest in business in the hope of receiving a profit; is it too much to expect that we invest in human beings and receive the far greater profit of their restored productive ability?

THE AGENCY EXAMINES ITS SERVICES

Miss Burdine Tobin, *Assistant to the President, Catholic Charities, St. Louis, Mo.*

WHEN we as an agency begin to plan for an examination of our services, with the hope of making the most effective kind of an evaluation, it is most important that these questions be raised in the early stages of planning: What do we want to know, why do we want to know, how will we find what we want to know, and what will we do with the findings. These questions are pertinent because it is obvious that no self study, however prolonged, could cover everything examiners might want to know about the agency, and similarly it is necessary to be highly selective in going after information or an accumulation of such a mass of data that could neither be interpreted nor handled would result. Considerable time and thought need to be given to the kind of methods and techniques to use in order to obtain the information in concise and usable form.

When the Board of Directors of the Catholic Charities of St. Louis began to plan for the survey of Catholic institutions, a Survey Committee which was appointed immediately reviewed at its first meeting, the number and types of institutions to be studied and agreed that the Committee should do its work with classified groups of institutions and that the work should start with one particular group. It was decided to begin with the group of institutions serving children. With a total of 11 in this group, it was determined at an early date the subcommittees should be appointed and each given the responsibility for the study of two or three institutions. Four subcommittees were appointed and the chairman of each was given the responsibility for directing the work of his committee.

The Survey Committee agreed that the collection of certain factual information about each institution was necessary as a beginning step. It was decided to examine each part of the service fairly—Board function, administration, staff, and population served; and while examining, to keep the focus on facts, and also to have equal participation of Board members, administration and staff. It was agreed, too, that a study of the Constitution and By-Laws, program, budget and physical plant of all the institutions should be made and that information would be secured from institutional

visits, meetings with Board and staff, annual reports, institutional histories, theses, and questionnaires.

As you have learned, it was agreed at an early point in the planning of the survey that the assistance and guidance of experts in various fields of service should be obtained. The service of an expert in the field of child welfare was secured immediately to plan with the Committee for the Study of the Institutions for Children. After determining what kind of information was desired, the Committee prepared certain questionnaires and forms to be used in the collection of the material. Members of the Committee and the consultant worked together in the preparation of these.

We should like to present some of the questionnaires and forms prepared and used by the St. Louis Committee for we believe that the experience of this Committee may be helpful to representatives of other agencies and institutions who may be planning to examine their services. Questionnaires were simple and direct and designed with the intention of arousing interest and encouraging cooperation of those invited to participate. Before distributing questionnaires, members of the subcommittees met with representatives of each institution and discussed the contents of the questionnaires; how they were to be used; and why they were being used. The questionnaire, pertaining to the Board of Directors, was given to the President of each Board and covered such material as number serving on Board, normal term of office, selection of members, desirable qualifications, responsibilities, frequency of meetings, and Board Committees and responsibilities. Name, address, occupation, special training and interest of each member were requested. A copy of the Constitution and By-Laws was requested with date adopted and date of last revision included.

Questionnaires regarding qualifications of staff covering such items as age, sex, religion, marital status, education and experience were sent to each institution. The questionnaire was to be prepared on each individual staff member including Religious.

Questionnaires regarding daily schedule and responsibilities of all staff members were sent.

Other questionnaires covering the daily schedule of the institution, as it affected the staff and children on school days, Saturdays and Sundays were included.

A very complete report of finances and budget was assembled. As 10 of the institutions are members of the Greater St. Louis

Community Chest, all Chest forms and reports were requested.

The Committee felt that one of the most important areas to be covered in the Study of the Institutions for Children was a study of the population receiving care, and agreed that the services of the consultant could be very helpful in this particular area. Under the direction and guidance of our consultant, very complete plans were made for a population study of each institution. We found this part of the survey to be an area in which all persons involved in the survey could participate. Our consultant outlined the mechanics of this part of the study in such a way that it called for the help of all Committee members, staff members of the institutions and staff of Catholic Charities including both clerical and professional. Several large work sheets 14 x 25 inches were prepared for each institution. Information regarding nine children was assembled on a page. Columns with following headings were made: Name, date of birth, race, religion, legal custodian, date of admission, previous placements, siblings in placement, referral source, reasons for placement, and then double columns with space for comments of social worker and institutional staff regarding family situation at time of placement and family contacts, child's problems—physical, mental emotional, school grade and adjustment, and likely plan for future of child. Clerical staff supplied certain information, and various staff members at the institution supplied other information. The information collected pertained to all children who were in the institutions on November 15, 1951. After information on all children in the institutions as of that date was secured, a statistical summary was prepared on each institution, and a report of the facts obtained was presented on a form prepared to cover this information.

After all of the forms and questionnaires described were completed and returned, and facts assembled by the subcommittees, booklets containing the information regarding each institution were prepared and distributed to each member of the Committee. The use of the material contained in the booklet has been most helpful to members of the Committee when discussing next steps of the Committee, and in the preparation of progress reports for the Board of Directors of Catholic Charities and for the Archbishop. Visits to the institution proved valuable to Committee members as they provided excellent means for learning facts about the institution for the preparation of reports.

One can get an idea of the tremendous investment which the institutions made in this survey by the fact that much of the material was supplied directly by the institutions themselves.

In our Department of Children, the consultant prepared an administrative chart, putting thereon the name of each worker, training, responsibility and size of case load. This gave us a visual picture which emphasized certain points which could be strengthened and certain practices which could be easily changed in the interest of more special administration and clear lines of responsibility. There is nothing quite like looking at how many children a given worker is responsible for to make one aware of the need for staff in order to achieve a desirable plan. In our annual report and current statistical reports we tried to get at such data as the number of children in own homes, number of boarding homes in use and number of new ones, the number of children placed for adoption the previous year, the number of adoption applications waiting, the number of children currently available and their ages—in fact, we surveyed all of the children under three years of age in order to examine intensively which children should be returned to their parents, which ones should be placed in adoption homes, and why certain ones could not have the benefit of either of these plans. Further observations and study of assembled facts and of programs are to be made.

In the Study of five Day-Care Centers, which was done by another consultant, a specialist in this field, factual information was secured in the same manner. Many of the same forms and questionnaires were used, and after the material was collected and assembled, booklets were prepared for the use of members of the subcommittees. All of the factual material collected in the day-care study in the questionnaire and forms and visits has been tabulated and analyzed.

In our Study of the Aged, certain information is also being obtained by the use of forms and questionnaires. The same information regarding Board of Directors, Constitution and By-Laws, administration, staff, budget and physical plant is being assembled. A special questionnaire covering such items as admission requirements, capacity of institution, rates, per diem cost, medical care, entertainment, and condition of building, was prepared by the committee and sent to the Director of each Home. Under the direction of and with the assistance of the consultant, also an expert

in this particular field, the study of the population in our homes for the aged is being done but in a somewhat different way. As in our study of children's institutions and day-care centers, the facts concerning the population served are considered to be very significant to members of the Committee who are doing the study. The procedures, the methods and techniques outlined by our consultant for obtaining information about the aged living in our institutions made this portion of our survey of population different.

A plan for members of the Survey Committee to interview the individual residents of the Homes was made. A questionnaire, prepared for the Committee, was used as a guide for the interview, and was completed after the interview by the Committee member. This questionnaire consists of several pages and covers such items as sex, age, marital status, place of birth, education, residence before coming to home, date of entrance to home, who came with resident when he entered, how did he feel at first, visitors, pay plan, health, previous employment, religion and religious activities, interests and ideas about homes of this kind.

Our consultant recommended this plan because he believed that the Committee would obtain more pertinent information from the individual about his placement in a home for the aged—why he was there, what circumstances surrounded his going to the Home, and what were his own feelings about going and about being there. This questionnaire has been used extensively by members of the Survey Committee and several hundred residents in our Homes have been interviewed. One can see from such a questionnaire that Survey Committee members will be able to obtain a very fine factual picture of the population in our homes for the aged and will find the information useful in supplementing information obtained by the consultant and Committee members while visiting the institutions. In the Study of the Aged in a Parish, a similar plan was made and very much the same methods and techniques used. A different questionnaire was prepared and used by individuals engaged to interview the aged in their own homes. The questionnaire, designed to help the members of the Survey Committee learn something about the needs of older people living in their own homes and to help the Committee plan for future needs, had a somewhat different tone than that of the one used for residents in homes for the aged. In addition to questions regarding age, sex, marital status, religion, information regarding present living plan, others in the

household, employment, finances, health and interests was sought. Some 475 schedules have been completed in the Parish study.

A brief questionnaire was sent to hospitals in the Archdiocese to learn a few facts about patients over 60 years of age. It asked for age, sex, religion, marital status, date of admission, and medical diagnosis. Replies have been received on most of these.

The Committee on the Study of the Aged is now ready to go ahead with the analysis and tabulation of the material that has been gathered in the questionnaires described.

DAY-CARE CENTERS OF ST. LOUIS

Mrs. Louis Gummersbach, *President, Board of Directors, Catholic Women's League Day Nursery; Member, Board of Directors, Catholic Charities of St. Louis*

THE survey of day-care centers was planned and conducted by the Day-Care Committee of the Catholic Charities. This Committee was appointed in the fall of 1951. Members were selected because of their interest in day care for children and because of the contribution they might make toward the work and plans of such a Committee. There were 16 members of whom eight were board members of day-care centers, among them two priests, two Sisters, and four laywomen. To counter these vested interests on the Committee and to add their specialized knowledge and talents were two doctors (pediatricians), two businessmen, and one young matron who had had varied experience in volunteer work. The purpose of the Committee was to determine what our Catholic day-care centers are offering the families in this community and under what kinds of standards they are operating; and by what means and in what ways our Catholic day nurseries may be helped to improve standards and thus offer better services to those who need such care.

Division of responsibility of the survey was made as follows: Committee members assumed the responsibility for collecting information and writing a report on personnel, enrollment, physical plant, financial structure, and Boards; the consultant assumed responsibility for the professional aspects of the program, that is for evaluating the equality of work being done in the centers at that time.

One of the first things the consultant did was to outline for us

what she conceived the job of the day-care centers to be. She pointed out that pre-school programs for young children exist to promote the best physical, social, character and personality development of the children. They are not to be considered as a place where children are merely kept while their mothers work. The program should be a positive one that contributes to the best all-around development of the children.

Our consultant pointed out that in order to accomplish this purpose these things are necessary:

Proper equipment. Equipment needs are not to be thought of as fads or luxuries for young children. Equipment needs for pre-school programs have been carefully worked out to provide for big muscle activity and to provide for enough outlets for children's energy needs. Where children have the proper equipment, they have safe outlets for some of their tensions in clay, the jungle gyms, the slides, the swings, the paints, and the like, instead of on one another or on nursery property.

Space needs. This need is so obvious that it does not require explanation. Research has clearly indicated that where too many children occupy a space, tensions build up and more asocial behavior results.

Proper ratio of children to staff. Newcomers to the field of early childhood education are frequently at a loss to understand why it is that only eight or 10 children are scheduled to one teacher in pre-school programs when the ratio of children to teacher in the elementary schools is so much greater. This is because we recognize that the period of early childhood is tremendously important from the standpoint of character and personality development and that, if this development is to proceed satisfactorily, a close relationship between the child and an adult is required. Where children must be out of the home for eight or more hours a day, where they must spend most of their waking day away from the family, then it is very important that the group be kept small enough so that they can establish a close warm relationship with the teacher. The teacher, in other words, must be a substitute mother. Because of the nature of the young child, the number of little ones who can be mothered by one person is limited. To take care of children's affectional needs, to properly direct their play, to give each youngster enough individual attention, the num-

ber of children in a group must be limited and the ratio of children to adults must be kept low.

Trained staff. Not only must there be a proper ratio of children to adults, but the adults must be trained to work with young children. To properly guide the development of young children, a teacher must have a thorough knowledge of the field of growth and development and must be trained in methods of working with young children.

After the consultant described what she considered standards of good educational programs for young children, it was against those standards that she attempted to evaluate the five centers.

Under the guidance and direction of our consultant, the Day Care Committee was divided into four sub-committees, and each Committee was assigned to look for and study the same particular areas in each of the five nurseries. The following is a brief outline of responsibilities given to each of the sub-committees.

COMMITTEE I (a) The staff.
(b) The continuing education of teachers.

COMMITTEE II (a) The children being served . . . ages, background, family situations, number to a teacher.
(b) The physical plant.
Number and size of rooms in relations to children. Adequacy of exits, kitchen and toilet facilities.

COMMITTEE III (a) Financing of program.
(b) Physical and health care.

COMMITTEE IV (a) The Boards.
(b) Constitution and By-Laws.

RECOMMENDATIONS

After the work of each sub-committee was finished, and visits and observations of the consultant completed, our Committee and consultant reviewed and studied all the material collected and observations made and agreed to the following recommendations—which have since been presented to and accepted by the Board of Directors of Catholic Charities and the Archbishop of St. Louis:

Additional Staff

The most pressing problem for all of the child care centers is that of additional staff. With but one exception, the day-care

centers have neither trained staff nor enough staff. Budget positions were approved by the Community Chest for two of the centers, but securing a budget position is only the first of hurdles to be overcome in improving the situation. There is a scarcity of people trained in this area and, indeed, a general reluctance on the part of people to enter the field because of low salaries, lack of tenure, and the greater advantages of public school teaching.

Every effort should be made to locate properly trained personnel in all of the nursery training centers in the country, and teachers should be considered regardless of race.

Difficulties in securing personnel will persist until more young people begin to train in the field of early childhood education. The possibility of scholarships for young people in this area as a means of encouraging more prospective teachers should be considered.

Salaries of Staff

Adequate personnel is going to be even more difficult to obtain if the present salary levels in the child care centers are maintained. At the present time, the starting salary of kindergarten teachers in the State of Illinois, with a Bachelor's degree, is $3,000. A teacher similarly trained beginning work in a child care center and working for eleven months of the year instead of nine months, would earn only $2,400. Until the centers begin to compete with kindergarten salaries, problems of staff will persist and increase.

Child Guidance Training

All of the centers are in need of help in the area of child guidance. In every center but one, teachers were observed behaving toward children in ways that if they did not actually harm the character and personality development, at least were not helping. The centers tend to have too many rules and regulations which cannot be justified. The philosophy of good nursery schools is to set up an environment which will encourage children to be good rather than one with so many rules and regulations that children can't help being bad. Sensible limits need to be set for children suited to their age level. We stand a better chance of teaching boys and girls to be good in the important things of life if we do not make an issue of too many things which are not important.

The After-school Program

The policy of using the same center for both pre-school and school-age children originated during the war years. However, it

is questionable whether this policy ought to be continued. In general, centers which have a pre-school program are not adequately equipped either with regard to space or staff to handle the after-school children. Typically, the centers try to use the same personnel for both, which cripples their pre-school program and does not meet the needs of the school-age group. Yet there can be no denying the real need for after-school care for many of the children who are presently enrolled at the centers. Children who live in a delinquent neighborhood cannot be left to the mercy of a gang after school is over. It is extremely important that a good program, well supervised, be provided for these children. We questioned whether the day-care center is the proper location for this program. The diocese might well examine the possibility of setting up recreational programs in the parochial schools which are not used after 3:30 p. m. It would be much easier to set up a good program, using the facilities of parochial schools than it would be to improve the present program for after-school children in the day-care centers.

Consultancy Service

The day-care centers in St. Louis should have some kind of continuing consultancy service. The teachers should have someone upon whom they can call for help.

One possible solution for this problem is to use one of the very fine teachers presently at work in one of the day-care centers —one who is adequately trained for pre-school work. If she could be freed one day a week to work with other centers and budget be provided for someone to take her place at her own nursery for the day, all of the centers would benefit.

Trained Nuns

It is recommended that the sisterhoods training nuns in early childhood education be strongly urged to encourage more postulants to enter this area.

Emotionally Disturbed Children

At the present time, some of the day-care centers are overloaded with emotionally disturbed children. Psychologists generally recognize that a group can contain only a limited number of children who are so disturbed; otherwise the program is of no benefit to the

disturbed child or to the rest of the group. Social workers doing intake should pay particular attention to this factor of emotional disturbance and, wherever possible, the number of children admitted to a group should be limited to what the group leader advises. Where the home environment is such that these children will deteriorate at home, then help for them should be sought from one of the existing child guidance centers.

We learned that being a Board member means more than attending a meeting—that it means becoming deeply interested in the people we are serving—and—and in this instance—it was in the welfare of pre-school children, young individuals in their own right—our future citizens—who deserve and need the best health and educational programs we can give them. We begin to think in terms of trained personnel, medical care, casework service, and a good educational program. We realized that it is most important for a Board member to know her agency, what is being done now, and what is planned for the future.

We learned of the real advantages and great satisfaction of Board members and staff working together in planning for better service to those young children given to our care.

As Board members, we are convinced that good day-care centers which can offer more than custodial care to children have an important place in the welfare program of our community. We believe that day care is a specialized form of child care and that a well-organized day nursery program offers protection to a child and a chance to grow and develop as an individual and as a member of a group. Because of these convictions, we are determined to help our Catholic nurseries meet the need and understand the importance of good standards—and also understand that if good standards do not exist that every effort must be made to raise the standards and improve our services. We are convinced that our Catholic day nurseries should offer only the best of programs in this field of child care.

THE ST. LOUIS CATHOLIC CHARITIES SURVEY

Norman B. Finch, *Greater St. Louis Community Chest*

I WOULD like to offer a few brief comments on the important components of the St. Louis Catholic Charities survey, and its significance to the community and to the Community Chest.

I have no profound observations to offer, because the value and meaning of the St. Louis study have been clearly set forth in the preceding papers. Before coming to take the Chest executive position in St. Louis, my work with Community Chests and Councils of America as Director of Field Service and Personnel took me to almost every part of our country except the two Dakotas. I learned about the St. Louis Catholic Charities study over a year and a half ago for Miss Keeley's path and mine crossed numerous times, both in New York City and in the field. Catholic Charities in St. Louis and all the leaders who have been related to the study can take a tremendous amount of justifiable pride in the pioneering job that has been done. This self-evaluation project from the standpoint of size and scope and extent of volunteer participation is one that will attract attention over the country—and also one that should serve as a pilot model for other communities to follow.

In connection with the well-known consultation services offered by the National Association of Community Chests and Councils of America, perhaps the most popular requests received—judging from the frequency of their receipt—were those from local chests asking for a "survey." Very often these requests went as follows: "Many of our businessmen wonder why, in times of plenty, the expenditures and demands upon our Chest agencies are increasing—we think we are at the ceiling of giving—we want to cut our duplication and nonessential services, if any—our board wants a survey made—how much will it cost and how soon can you send us a surveyor?"

This type of request usually meant that a local chest board believed someone could be sent out from New York who would collect the necessary data, apply certain yardsticks, establish priorities, set up recommendations in a neatly drawn document, collect his fee and immediately leave town.

It often came as a distinct shock to these boards that the process of making a study which would secure sound and productive results was not quite that simple. And the reason it isn't simple has been learned the hard way by agency after agency and community after community over the past 20 years.

Generally speaking, there are two distinct types of study in the health, welfare and recreation field:

The first of these is the so-called management type survey. Here, an outside surveyor comes in, collects facts and submits his report with a minimum of committee, group, or any other kind of

involvement. If the studies of this kind were laid end to end they would probably reach from here to New Orleans. These are the studies that have been aptly named "the dust collectors."

The second type of study, called the self-evaluation study, is where a local committee which may represent one agency or many agencies and community interests, directs and follows through on a study made with the help of one or more outside consultants. This is the kind of survey that is being completed by Catholic Charities in St. Louis. It is the kind that is being productive and, while being productive, we should like to note also that its ultimate cost in time and dollars is far less than any other type of survey.

Looking at the St. Louis study, let us take time out to note those component parts which made it a success. In my judgment there are about four component parts which a good self-study must have.

The first of these is top leadership. Unless top leadership wants a study, the best thing to do is to save your energy until conditions are favorable. On this important St. Louis study you have had the leadership of His Excellency Archbishop Ritter and Monsignor Butler to whom I wish to pay high tribute. With this kind of leadership and the leadership of your agency boards and agency staff the study was headed for success at its inception. Leadership elements of this kind together with the willingness for self-examination and the purpose to follow through, spell results—constructive results in capital letters.

A second important component in agency self-evaluation is participation. One of the most difficult things for any of us to face is change. And a study usually means just that. However, for an agency with a rich history extending over many years, I know that it is sometimes difficult—yes, even impossible—for board members to be willing to take an objective look at 1954 needs of families and children and see how adequately, efficiently and economically these are being served. Our obligation to do Our Lord's work also carries with it the obligations of wise stewardship.

You have had extensive agency board participation in your study. There is no substitute for this important factor.

A third important component is that of technical assistance. Under this heading come the outside consultants. We need them for they help us develop plans that will save time during the course of the study. They assist us in arriving at conclusions and recom-

mendations on which all of us can agree. This is a job that takes infinite patience, a high order of skill based on extensive knowledge, sound motivation and wide experience. Through the consultant's eyes we can see things that many of us knew about—things we knew should be corrected. We also learn about many things we didn't know. And through the consultant we are aided in being objective. The consultant also serves as a catalyst from the beginning of the study and throughout its course.

A fourth very important component of the self-evaluation type of survey is adequate and continuous follow through. If a survey is to have long-range values, during the process of the study a definite schedule of following through the recommendations must be established. This is what is happening now to the Catholic Charities study. A survey naturally is a continuous, never-ending process.

I believe that critical and constructive self-examination by a single agency or a group of agencies offers the brightest hope we have today for refining and improving our health, welfare and recreation services to the people. This is the democratic way to secure change—change in the right direction. Of course, self-studies take time but it's time well spent as has been demonstrated throughout the St. Louis survey.

It goes without saying that studies of this kind need to be geared to the long-range program of community welfare councils. For this reason the St. Louis study has been dovetailed in the over-all study currently being made under Social Planning Council auspices of children's institutions in St. Louis and St. Louis County. The Catholic Charities study, I understand, is an important part of the Council's over-all study.

Another significant factor rests in the community budgeting process. To communities, to our "corporation citizens" and individual citizens who pay for voluntary health, welfare and recreation services for people in our community through Community Chests, agency self-evaluations are of great importance. Self-evaluations represent stewardship guarantees. These are extremely important because, in allocating Chest dollars to Red Feather agencies, the Chest Budget Committee in St. Louis is saying to our 400,000 contributors: "We have the facts, we know the needs, we guarantee that your dollars are being and will be spent effectively and eco-

nomically." Therefore, it is perfectly clear that studies undergird Chest budget procedures.

A criticism I have often heard leveled at surveys is that in too many cases they do not trim budgets but end up by enlarging budgets. Regardless of the merits of that conclusion and its validity, we do know that in the case of the current Catholic Charities study, two children's institutions have been closed, namely, Hessoun Bohemian Orphanage and St. Mary's Home for Girls. At the same time, total expense has not gone up and better care is being provided for children with about the same number of dollars. This is a very important accomplishment.

And finally, we should remember that great dividends will accrue from this study or any study of similar nature because such a study marks the beginning of a continuous self-evaluation that will guarantee: better Board members and more efficient staff—a better informed community—greater dollar support for needed voluntary services to our people—and above all, better, more effective services to people who need our help.

CREATIVE LIVING FOR OUR SENIOR CITIZENS

KARL P. MEISTER, *Executive Secretary, Board of Hospitals and Homes of the Methodist Church, Chicago, Ill.*

IT is a pleasure for me to accept an invitation from our good friend, the Right Reverend Monsignor O'Grady, to speak to you. He and I have had many happy meetings together. We believe in cooperative effort for the building of a better program of welfare for our people. We were present in an advisory group where some of the policies now being pursued on national and state levels were first discussed.

Such results warrant the effort, and it is my sincere hope that more and more we may see together that life's problems are not solved by one group or the other, but by all in a cooperative movement. Each has a contribution to make, but in this day more than ever we must function with the one and only purpose in mind; namely, to make life wholesome and worthwhile in the name of God, our Heavenly Father.

Two decades ago it was estimated there were 100,000 persons past 65 years of age living in some kind of institutional or group arrangement. No one now knows the exact number, but certainly apart from private nursing and convalescent homes there must be nearly 200,000 persons housed in institutions. Therefore we may well ask: What kind of living arrangements are available to them? What is being done to make life worthwhile in these situations? And are we really moving toward a continuing program of creative living or is the action just a program of slow dying? I like the words of Msgr. O'Grady in his first invitation to me for this occasion, "Don't bury the living." Too often that is exactly what has been done and I am sorry to say it is being done now.

We live in a new day. There has been an awakening as evidenced by the attendance here and in other groups. We are beginning to develop programs for real creative living among our senior citizens. Being a member of the National Committee on the Aging, the Commission on Chronic Illness, and from my position with Methodist agencies, I see the desperate need for good group work and something of the little being done to meet that need. The latter in no way approaches the former. But rapid progress is being made, thanks to leaders such as are assembled here.

Our modified concepts of living compel many citizens out of the 13,000,000 now past 65 to live alone or seek life in company with others of their own age. Loneliness has its deteriorating effects just as congenial sociability has its stimulating effects. A man in our office who is 76 years of age says, "Something of value passes out of the personality of an aging person when cut off from association with young people, even little children." He continues that ". . . at present this loss appears to have no remedy except as children may be brought by relatives for brief visits and by groups bringing entertainment to the Home."

Group care can be within the institution or in community life and should be. It is not confined to one or the other. Clubs for the older citizen, as you know, are being established in many communities with helpful results. Many of these citizens are finding it possible to continue private living when aided through the benefits of communal efforts. Others here today will discuss this phase of creative living.

Let me touch upon some things now being done in our group. We do not have all the answers by any means, but we see good results from a program that includes creative living.

Names of these institutions can be supplied on request. In one Home which has eliminated the word "aged" from its name, a very definite and excellent organization has been created among the guests themselves under able leadership. Groups and clubs are organized for various purposes. One is a United Nations Club where they keep informed on all matters pertaining to the work of that international body.

Another group in this same house decided they would like a U. S. Post Office in the Home. "That's impossible," said the administration; but contrary to all belief, it was not necessary to enlist the efforts of Senators or Representatives. This group now has an official U. S. Post Office within the Home and all business is transacted by these senior citizens. Mail can be addressed to that Office and mailed from it; money orders and every item of Post Office business are transacted in it.

In another Home, a full-time director of creative living has been employed. They have many groups and clubs within the Home which is not merely a dormitory-type home. There is a well-equipped hospital for geriatrics, cottages for couples, apartments

for those who desire them and still another type which is a combination of motel-type construction and institutional service.

Group living in this Home is designed to meet the varied backgrounds of its residents. They have come from many walks of life and places. There are nurses, teachers, ministers, social workers, missionaries, businessmen and women, journalists, musicians, artists and home makers; men and women who have lived and traveled and worked in Europe, India, South America and China; men and women who have been active in Christian service in other denominations. Some paint, some sing, some are artists in piano, violin, harmonica, chimes, etc. Yes, they are from all classes. One of the guests writing about this Home said, "Most precious of all talents possessed by certain rare individuals in our midst expresses itself in personal services which make life beautiful for those who are confined to beds or wheel chairs."

One special feature of this Home is its Town Meeting. On March 26 this year, a special meeting was called to make plans for the Home's special edition of the church publication in that State. The Town Meeting is the membership assembly, to which members of the family are elected by the others; it plans for continuous improvement in the group living within the Home.

"What do you wish to say to Methodists in our State and to friends elsewhere about our Home?" was the question asked. The result was the compilation of two pages in that special edition of the church paper. They told their story so well that favorable comments were received from many sources.

"Approximately 50 per cent of the members of the Home are actively engaged in creating beauty with materials by weaving, painting, handwork, basket weaving, ceramics, jewelry making, knitting, crocheting, various other needlecrafts, and gardening. Just now we are going at white heat on ceramics under the inspiration of one of our members who is 84." This indicates the way they express their own creative activity.

As one guest in another Home put it, "We startled the natives when we walked off with all the prizes in handwork at the county fair. I never knew until our head nurse led us out, that so much beautiful work could be done by so many old people, many of whom are unable to walk without the aid of others."

Yes, creative living is possible, and life without it is hopeless but life with creative living is eternal. The last stages can be

beautiful. It is our duty and our opportunity together to make it so. The demand is almost beyond our wildest imagination, but the opportunity is equally as great to make the end for which the first was made glorious in Christ's name and for men and women who have come to live with us and for whom we are responsible.

Old people sometimes acquire the feeling that they have come to the end of the way when they retire. They assume that they have no further responsibilities and desire to sit down in the easy arm chair in the shade of the old apple tree or play shuffleboard or checkers, waiting for the sun to go down and while doing it become most miserable. They need something more to do, and maybe they should have remunerative occupation inside or outside of the Home. They must have creative living or they really will pass out of the picture and actually prepare themselves to be buried among the living. As church people ours is the opportunity in this day to create for them a new heart, a new ambition, a new hope. This our Heavenly Father expects us to do.

USEFUL ACTIVITY AND CREATIVE LIVING FOR OUR OLDER PEOPLE

Mrs. Elizabeth Breckinridge, *Executive Secretary, Illinois Committee on Aging, Chicago, Ill.*

LAST week a young businessman came to me for suggestions for a program on aging to be presented to a group of lay churchmen in one of our suburbs. After we had talked awhile, I asked why he had decided on this topic for this meeting and what it was that his organization was trying to do through this kind of discussion.

"Well," he said, "the central program committee told us that our project this year was to promote the Kingdom of God, but I thought that maybe we ought to spell it out a bit."

It occurred to me this morning that that is exactly what we have been doing the last few days, and, when we talk today about creative living for our older people, we are actually taking a piece of the Kingdom of God and trying to find ways in which you and I can bring our own lives and the lives of our neighbors into a closer correspondence with this spiritual ideal.

When we talk about creative living, what do we mean? What makes up a creative life?

I like the definition that Dr. Richard Cabot of Boston gave some

years ago. When he talked about a good life, he drew a cross. On the left-hand side he wrote *work* and on the right-hand side *play,* then at the bottom of the cross he wrote *love* and at the top of the cross *worship*. To have a good life, Dr. Cabot believed, each of us has to have these four elements: work and play; love and worship.

My own special assignment this morning is to discuss only one of these—the element of work, or employment, or useful activity. Whatever you want to call it, I mean to refer to that sense that we are occupied toward constructive ends, that we are living and working with a purpose that goes beyond the mere maintenance of our bodies, that we are contributing to the world we are privileged to live in.

Now all of us, I am sure, and particularly you who have dedicated yourselves to the service of others, know that without this sense of being useful life loses its significance. But, especially do I wish to speak about the significance which work has for older people and also about the significance to our society of providing ways through which older people can continue to enjoy a sense of usefulness and contribution.

What does work mean to the individual? At the University of Chicago the Committee on Human Development has for some years been carrying on a program of interviewing older people and asking them what their jobs have meant to them. Out of this research eight meanings of work to the individual have emerged.[1] They are:

(1) Pleasure from working with people.
(2) Self-respect.
(3) Respect from others.
(4) Means of livelihood.
(5) Serving others.
(6) Chance for creativeness.
(7) Means of preventing boredom.
(8) Unpleasant necessity.

This is the individual point of view; but work for older people has a broader meaning for our society. I shall only touch briefly on this.

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[1] Havighurst, Dr. Robert J., "The Meaning of Work in Relation to Retirement Policy." Abstract of a paper presented at the Third Annual Scientific Meeting of the Gerontological Society, Inc., *Journal of Gerontology,* 5:382, 1950.

Work for older people is needed to avoid an economic problem; the number of older people will continue to increase in the years ahead and, if they do not have an opportunity to produce, inevitably the younger people will have to carry a greater burden of support for them, either directly, by caring for older people in their own homes, or indirectly, through taxes and contributions to public and private programs. Disregarding the mysteries of high finance and fiscal problems, we have to remember that at any given point in time we can only consume what is actually being produced at that time. In other words, we cannot carry over for any long period of time the food, shelter and clothing we need as well as the mechanical devices and services which make up our standard of living. Therefore, it is important to try to maintain as many people as possible in productive roles as long as possible.

Secondly, work for older people has significance for all of us because social—psychological—political problems are created whenever a large number of people of any age feel that they are useless. Even if we were to provide every older person with an adequate pension, I do not believe we could avoid the unhealthy and destructive effects which would accompany a sense of uselessness among so many of our citizens.

Finally, the denial of opportunities to work, either for pay or not, usually inspires domestic and family problems. This is well illustrated by the difficult adjustment which faces a wife when her husband is retired at age 65. All of us, I am sure, are familiar with this situation as well as many others.

Why are we worried at this time about ways to keep an older person from feeling he is of no use to society? Unfortunately, America has overemphasized the value of youth and, as a corollary, has ignored the abilities which can come only through the process of living a relatively long time.

Lionel Trilling, in his book, *The Liberal Imagination*, discusses the problem faced by society in carrying over traditional knowledge from the past in order to have a firm foundation on which to build our future. He points out that documents and historical studies can never completely recapture the quality of past life. Mr. Trilling uses a good phrase to describe this missing element; he calls it "the hum and buzz of implication." By that, he means the thousand and one little things, some of them tangible, some of them intangible, which cement together the more obvious pieces of our lives.

I should like to point out that only from our older people can we recapture some of this hum and buzz of implication. It is from them that we obtain the traditional wisdom which serves to place the present in proper perspective. How lost all of us would be if we woke up one morning with a kind of amnesia which forced us to rely on books and documents for our knowledge of the past.

Here in this country, along with our depreciation of maturity, we have drifted into some dangerous thinking about retirement and security. I think we have overglorified the prospect of retirement, the idea that we should work in order *not* to work for some period before we die. I have many friends who scoff at this thought and insist that they will have no trouble just taking it easy when their regular occupation is ended. Frankly, I think they are wrong, although it is quite possible after formal retirement to be happy working at something else. However, not to be useful at all has been known to create unhappiness, time and time again.

In relation to security, our thinking has also shown a certain amount of confusion, for security in this period of changing monetary values is far more than the achievement of a fixed money income. A little thinking will show us that real security can only be reached through the internal balance and energy derived from true faith.

On a lower plane, I am convinced that the attainment of security requires that each of us have a second occupation with which we could earn a living. This occupation we should choose without any false pride but after practical consideration of the services we will be capable of performing and which will be in demand in our community.

Basically, then, it seems to me that our political, social and religious ideals are seriously threatened if we discourage the desire of older people to be useful and do not extend opportunities to satisfy this desire.

Now, all of this is excellent in theory, but how much can be done about it *practically?* Is it in the realm of possibility to reverse some of these adverse trends and provide greater opportunities for work to more older people? I know we can because of the information which has been collected by our office in the last few years.

For example, in 1951 I was engaged to talk to some of the great companies of this country about their policies and programs which

were aimed at using older workers more effectively.[2] Out of 90 companies who cooperated in our survey, 56 reported that they had no restrictions as to age at hiring, and 40 did not have a fixed age for retirement. Now these proportions cannot be regarded as typical of all industry because the companies involved had indicated a special interest in the older worker and were probably more progressive than some other corporations. Nevertheless, these figures do indicate that in this diversified group of companies, management had discovered that in many cases the older worker was an efficient producer. Other surveys substantiate this.

What was more interesting to me in talking with these employers was to discover the very wide range of jobs in which they had older people performing efficiently. Without attempting any comprehensive list, I would like to mention a few of these occupations. They included office and clerical jobs, as well as routine maintenance work, such as guards and watchmen, elevator operators, cleaners, sweepers and oilers. Older mechanics, notably tool and die makers, were in considerable demand and many factory jobs were filled by older men; for example, saw-filer, core maker, grinder, pattern maker and sorter. Other older people were satisfactory inspectors, stampers, and upholsterers. Shipbuilding and cigar making had many older employes and shoe factories find older women excellent in cementing and lining and as shoe brushers. Taxicab companies find older drivers more reliable, and many department store jobs proved to be suitable occupations for both men and women. In many businesses, older workers were regarded as excellent sales people, and analyses of sales records frequently showed an upward trend with age.

Another demonstration of the efficiency of older people, when properly placed and trained, is the new program conducted by Sunset Industries in Haverhill, Mass. This nonprofit corporation, organized by businessmen, has started two factory operations and one white-collar business—all of them staffed with people over 65.

However, you and I are not corporations and the question still remains as to what we can do individually to promote opportunities for usefulness among our older neighbors.

It seems clear that we can be effective in two fields of action: first, in our immediate personal relationships with other older

[2] Breckinridge, Elizabeth L., *Effective Use of Older Workers.* Chicago, Wilcox and Follett, 1953.

people; and second, in promoting programs in our own communities.

When we consider our own personal relationships, we must use truly creative imagination about the people near us. We must dispel any tendency to say "too old" in passing judgment on the possible use of older workers. I know that all of us are too old for some activities, but I am equally convinced that none of us is too old for some type of useful endeavor.

We must also guard against the natural impulse to be overly protective with our older associates. Sometimes the instinct to be kind and considerate can have a stifling effect on the person we wish to help. In working with older people in an institutional setting there are a multitude of little tasks which can be assigned to the older residents, and it is astonishing how much such responsibilities are appreciated. Sometimes, of course, discovering work which older people can do and will enjoy doing is a time-consuming process and a severe tax on our imagination, but the results in the long run are well worth the initial effort.

Furthermore, in our homes for the aged, it is possible to go beyond the assignment of small responsibilities to the organization of special and continuing activity projects.

These include such programs as home hobby shows and bazaars, as well as regular sheltered workshops for which subcontracts may be obtained from local businesses. We can develop historical projects, such as the old WPA research groups in which a written record was made of a particular locality. Many older people are natural-born story tellers and it is easy to combine this ability with the production of a home magazine or with a story-telling hour for youngsters in the neighborhood. Speaking for myself, I know that some of the best stories I have heard in the last few years have come to me from my new group of older friends. I have heard about the Iroquois fire, the assassination of President McKinley, and what happened to the timbers of Fort Dearborn. It is a shame for us to neglect the richness which we can recapture simply by tapping the memories of older men and women.

Going outside of the walls of our homes, the community itself is a fertile field in which to stimulate useful activity programs.

Here we can open daily activity centers to which older people can come for classes in arts and crafts; where they can use the facilities to do each other's mending and ironing; where they can

get together to do a group Red Cross project, or simply to sit and talk and watch the baseball game.

In the community we also require some really adult education programs where older citizens can be brought up to date on world affairs and current events, so that they may continue to exercise their democratic privileges with intelligent responsibility. In addition, many would welcome the chance to pursue areas of education which they have not had time for earlier in life.

Finally, in the community it is highly desirable to increase the number of volunteer friendly visiting programs. These visitors can take to homebound older people a fresh glimpse of the outside world and many times can provide materials or instruction to the older person through which he can acquire some useful work to do at home. The development of such skills has been well illustrated in the programs of our veterans' hospitals. In my own town this kind of program led to the establishment of a Senior Citizens' Hobby Center. In this project friendly visitors bring otherwise homebound elderly people down to participate one day a week in a craft program. The results have been astonishing.

A second recent development in Chicago is the organization of Senior Achievement, Incorporated. This is a businessmen's group which hopes to follow the well-known pattern of Junior Achievement, that is, to work with older people in starting their own businesses.

These are some of the possible activities that you and I can engage in in relation to older people we meet every day. However, I think we also have a responsibility to devote some attention to the promotion of more adequate community programs for older people. This is a particularly appropriate job for lay groups associated with the church. In considering ways to expand opportunities for older people, what goals should we strive for in our community?

First, we need some basic research as to the jobs that older people are now filling well. This, I think, is a task for your State Department of Labor.

Second, we need employment counseling and special placement programs for older workers. This should be the responsibility of your State Employment Service. But if an office is not located in your community, a local businessmen's advisory committee could be set up to do this job. Furthermore, programs through which individuals can obtain guidance in making their plans for retire-

ment should be seriously considered since they can prevent many unfortunate and unnecessary mistakes for our retired workers.

Third, many older men and women would benefit from the opportunity to secure vocational retraining. This is particularly needed for older women, who must reenter the labor market after their families are grown, and for both men and women whose occupations are too demanding for them to remain on the job until the middle sixties. This vocational retraining program should be a responsibility of your local Board of Education.

Finally, the possibilities of increasing vocational rehabilitation of older people should be reviewed. This is a function of your State program of vocational rehabilitation.

I know that the work I have outlined sounds like a considerable task. Nevertheless, this problem of how we can extend the chance to be useful to more of our older citizens is a basic challenge for all of us.

We have learned how to lengthen life, but the preservation of the quality of living has as yet not received the attention which it merits. I believe this task is a duty given to us which it is impossible for us to ignore.

CASEWORK SERVICES TO THE AGING IN A CATHOLIC SOCIAL AGENCY

Mrs. Eleanor B. Dorenburg, *Supervisor, Homemaker Service, Conference of Catholic Charities, Pittsburgh, Pa.*

IT is the responsibility of a Catholic social agency to offer service to aging persons as well as to families and children. Most agencies have, as the occasion arose, extended some services to the aging but we are facing the prospect of an increase in the amount of service we shall be expected to offer and should, therefore, give thoughtful consideration as to the kinds of planning that can be facilitated through casework service.

Each situation must be considered on an individual basis. It is unsound to consider all older persons in sweeping generalizations. We must take the older person out of a category and see him as an individual. A person does not suddenly change when he reaches a certain age. He is usually the same type of person he was for most of his life, only more so. His needs are the same basic needs of all ages—the need for emotional and financial security, the need to be

useful and the need to be loved. Problems of the aging stem from a lack of one or more of the basic needs frequently amplified by physical and/or mental slowing down or deterioration.

We are frequently asked to enter into financial planning with older persons. The caseworker's first job is to help the individuals utilize their own resources, such as determining whether there is eligibility to received earned Social Security benefits, insurance benefits, retirements or pensions due them. Legally responsible relatives have to be contacted to help support. These resources failing, the person may have to be helped to apply for Public Assistance in the form of Old-Age Assistance. This is not always simple or easy. Some individuals who never have had to ask for help find it overwhelming and need considerable encouragement or help from the caseworker when applying for Public Assistance, while others find it harder to accept help from legally responsible relatives because of pride, the desire for independence, or existing animosity. A feeling of inadequacy arising from financial insecurity may tend to make these older persons seem demanding, critical or uncooperative.

Still other older persons referred to an agency may have financial security but may be lacking in the opportunity to be useful or to be loved and this takes the form of quarrelling, dissension and unhappiness. In offering service to older persons, especially when they are part of a family group, the caseworker needs to bear in mind that they are only one part of the family. The worker can frequently be of help in interpreting feelings and behavior problems to such a degree that tension is satisfactorily alleviated. But there are also times when families must be helped to plan for an older person outside the family group in order to preserve the structure of the primary family. Each generation has the right to a life of its own even if modifications have to be made in order to retain independence for each without dominance on the part of either.

In working with the older individual in his own home, in the home of relatives or, in an institutional setup, it is imperative to work closely with a physician. If they do not have a family physician, one of the first steps is to encourage a good physical examination. Many disagreeable personality traits can be traced to unsuspected illness, while chronic illness may be an established fact or can be overemphasized as a means of getting attention. We must also have the assurance that plans being considered are safe

and for the best physical interest of the individual. For example, is it safe to encourage a person to live alone?

Close cooperation with the parish priest is another factor that cannot be overemphasized. We find many people who have put off setting their spiritual house in order until their later years, have just never gotten around to it, still others who have been very practical church members all their lives can feel slighted or left out in their old age with discouraging effect if the priest does not visit or know about them. Religion is one of the most important tools of casework for a Catholic caseworker. There are many caseworkers who happen to be Catholics but still there are not enough Catholic social workers. If we have the right, and we do, to maintain Catholic agencies in addition to nonsectarian agencies, then we have an obligation to really use religion as part of the casework process. Just as we discuss the older person's physical condition and refer to a physician, so do we discuss his spiritual condition and refer to the parish priest. The priest in turn should make use of the skills of the Catholic caseworker.

Working with the older person is also an area in which we see the possibility of increased use of good volunteer service. So often we have dissipated good volunteers by giving them uninteresting routine jobs or having them act as chauffeurs. Friendly visitors are a Godsend for some older persons who are lonesome or need someone to do small tasks for them. Volunteers can be valuable assistants when working under the direction of a regular caseworker.

Homemaker service is another valuable casework service to the aging. Recently in response to information received from 78 agencies in the United States which were known to have homemaker service programs, 44 indicated they serviced the aging. Six of these agencies were Catholic agencies. If there are other Catholic agencies which carry a program of homemaker service I should like to know about them so they can be included in future activities of the National Committee and share in the information distributed through the Committee.

We have found homemaker service to be of real help to partially disabled persons who have a strong desire for independence and who do not need or want to leave their homes to enter into group living. It can also be used during a waiting period until an older person is admitted to an institution or for a temporary period when

a friend or relative who usually cares for the older person is incapacitated.

Homemaker service to be successful must be desired and accepted by the individuals and must be given on a casework basis. It is the job of the caseworker to evaluate the person's wish and ability to remain in his own home, to determine whether income is adequate to maintain a home and see that he has proper medical service. There must be continuous evaluation of the changing social, physical and pschological factors in order to determine the helpfulness of the service. The caseworker must keep in close contact with the physician, develop the resource of a responsible adult relative or friend who can share in the planning and help make decisions in an emergency, as well as closely supervise the homemaker.

A great deal depends upon the careful selection and supervision of the homemaker. Her outstanding qualifications should be maturity, good health, patience, ability to understand and accept the peculiarities of older people, as well as help them tactfully in a way that does not take away from their independence. The homemaker needs close contact with the caseworker, to whom she can turn for help in understanding the behavior of the older person and the reasons for his reactions to her.

The greatest difficulty seems to be in differentiating homemaker service from that of a practical nurse or domestic. A homemaker usually does routine household tasks, laundry, sewing or mending, shopping and cooking. She may serve trays or help make a bed patient comfortable, but cannot give actual nursing service such as administering hypodermics or giving medicine. In a sense she is doing some of the things done by a practical nurse and a domestic, but in addition she must be able to help older persons with the chores that need to be done in a way that still helps them preserve their capacity for self-maintenance rather than become dependent upon her. She is tolerant of their differences in behavior and attitudes and takes on a management role when necessary in helping them to plan for the time when she is not in the home. Homemakers must be helped to understand the fears and suspicions of older people and have a deep regard for their strong feelings about possessions.

The Martins are one of the aging couples we have enabled to remain in their own home with the assistance of a homemaker. Mr. Martin is 80 years old, partially bed-ridden as the result of a stroke,

and Mrs. Martin is 72, a little feeble, and quite worn out with the care of her husband and their little home. Their only daughter has five young children of her own and could not help because she had already accepted the responsibility of caring for her father-in-law, who is completely incapacitated.

Until Mr. Martin's illness this couple had been eking out an existence—each receiving an Old-Age grant and living in the same little home they have occupied for the past 50 years. Neighbors took turns in making minor repairs about the house and occasionally sent in a dish of some kind of food. Our plan, of course, is to encourage this neighborliness and permit friends to do what they can.

Major financial planning in this sitution had been completed by the Public Assistance agency. In fact it was the Assistance visitor who referred the Martins to our agency as she was concerned as to how long Mrs. Martin could stand the strain and realized how important being together in a place of their own was to these people. We have occasionally supplemented their grant by replacing their sweaters, buying a quilt, and repairing the gas heater and refrigerator. Both Mr. and Mrs. Martin are good practical Catholics. Having been residents of the same parish for such a long time, they have a close and satisfying relationship with their Church.

Our homemaker spends two days each week doing the laundry, cleaning, running errands, and has even taken on the job of trimming Mr. Martin's hair since he cannot get out to the barber shop. The caseworker contacts the family every two or three weeks and keeps in close touch with the physician, the parish priest, and the relatives.

The caseworker tells us the Martins are extremely fond of each other and thankful that because of homemaker service they can spend their remaining years together in their own home.

In working with older persons, caseworkers should take stock of their own attitudes toward the aging and their manner of working with them. Doctors Robert Monroe and Vernon Williams, both psychiatrists, have stated, "You will be lucky if your own repetitiousness, irritating habits and mannerisms are met with forebearance and kindliness." Younger workers can be considerate but not patronizing, fair but not indulgent, patient, tolerant, and honest. In dealing with people in old age, younger workers will do well to realize that old age is not some phenomenon from another world. It is they themselves in the not very distant future.

THE COMMUNITY POOLS ITS RESOURCES FOR SERVICE

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MANY people who in recent years have been talking about pooling all the resources in the American community for a program of greater protective care have been thinking in terms of one central agency that would have basic and all-inclusive responsibility for thinking and planning. The best that one can say about such people is that they over-simplify the situation. A program of protective care calls for a many-sided approach. It calls for more and more cooperation among the existing social agencies in a community, and a greater and wider use of their facilities.

For instance, one of the most encouraging signs of this new trend is seen in the new developments in the field of family life education. Many school departments throughout the country are placing their services at the disposal of family groups. They are urging families to come together under the leadership of the school department representatives, usually leaders in home economics, to discuss their common problems and find solutions.

These developments in connection with our school systems are being fostered by new departments on family life that are being set up in various universities throughout the country.

Another sign of this new approach to protective care, and very gratifying to us, comes from the Christian Family Movement. We find representatives of the Christian Family Movement coming together with all sorts of other groups in local neighborhoods in providing better recreational facilities and, generally speaking, making for better control of juvenile delinquency in their districts. They are meeting the problems before they reach the critical stage. They are carrying on protective programs in the real sense.

In speaking about some of the newer approaches toward programs of protective care, we are not for a moment overlooking the importance of trained personnel and more systematic efforts on the part of established agencies. All agencies dealing with delinquency need to stop from time to time and take a new look at their programs. We need to take a new look, for instance, at our institutions that have been dealing with juvenile delinquents through the

years. There is no use in just trying to build one specialized agency here and there without taking a look at the whole field.

We must constantly emphasize that the existing programs of the community are no longer merely the concern of a few people. They are the concern of all the people in the community.

Every agency in the community, moreover, must recognize the place of protective care in its own program. Juvenile delinquency, after all, is a symptom of a breakdown in our community life and in our community institutions. It is one of the symbols of the disintegration of neighborhood life in our communities.

The Special Youth Service programs being set up throughout the country at the present time are evidence of a desire on the part of the people to take a fresh look at our present programs for dealing with juvenile delinquency.

The people who are providing the leadership for these programs feel that they have a contribution to make. They are making an intensive study of existing institutions and agencies. They are trying to bring the best experience of social service, of psychiatry, of psychology, and also of our religious teachings to bear on the present problems. They are trying to discover what can be done by closer joining together of the various disciplines dealing with juvenile delinquents. They are trying to find out what can be done by improved personnel and improved facilities. They are trying to discover what can be done by greater coordination of existing facilities. They are beginning to see more and more clearly that juvenile delinquency calls for a reexamination of the programs of all agencies dealing with it.

They are hoping that their quest for a new approach may be an example to other agencies in trying to find such an approach. They are proceeding very humbly in their talks because they believe that one of the things that is sorely needed in this field is greater humility on the part of all people in the field. As we look at all the facts we have every reason for approaching the solution in a spirit of humility and with the fullest recognition of all our limitations.

Everybody who is concerned about the problems of juvenile delinquency in our country must be greatly encouraged by the efforts being made by the leaders in our judiciary to get together and pool their best thinking in regard to the relationship of the law to the whole field of delinquency. While we regard the prob-

lems of delinquency as basically social problems and as religious problems, we cannot for a moment overlook the very important place that the law enforcement agencies and the judiciary play in the entire field. It would be no exaggeration to say that we cannot move very much faster than the law enforcement agencies and the courts are willing to go.

We cannot get very far, moreover, merely by criticizing our police and our judges. We must work closely with them. We must develop a spirit of goodwill in dealing with them. We cannot for a moment give them the impression that we are trying to by-pass them or take over their basic responsibilities.

We are cheered by the fact that our police departments are becoming more and more interested in providing special training for certain of their officers in order to prepare them to deal more effectively with problems of juvenile delinquency coming to their attention.

We find also, that the courts are showing more of a tendency to profit by the best that all the social sciences have to offer, including those that social service has to offer.

This is true, happily throughout the entire country. I am, however, especially acquainted with this new trend in the State of Massachusetts and I would like at this point to trace out in broad outline the development of this trend and the progress that has been made in pooling community resources for protective care in the State of Massachusetts during the past five years.

When the State Youth Service Board was established approximately five years ago broad powers were invested in the Commissioners, and the Judges of the Commonwealth were relieved of their power to commit children directly to State correctional institutions. The idea behind the change was to give a clinical approach to the problem of delinquency by providing a classification process whereby children would eventually be sent to training schools or not on the basis of careful diagnosis by a clinical team rather than on the spur-of-the-moment decision of judges. The word spread quickly throughout the State that this new three-headed monster had stripped the courts of rightful powers and was prepared to take over in all matters pertaining to juveniles. Hostility mounted and the prediction spread abroad that judges would boycott the Youth Board by refusal to commit children to it for study and treatment. For the court still held the final decision to commit

to the Youth Service Board or place the child on probation or acquit him.

During the first few months commitments were noticeable from small towns and outlying districts where resources were few but the larger city judges still held with some contempt and considerable suspicion this new State organization and made commitments only as a last resort and when it was obvious that no other alternative was possible. Gradually the commitments increased. The second, third and fourth year doubled and tripled the first year figures. All the while a program of interpretation carried on by the Commissioners and a staff of 24 men and 16 women social workers in all of the 72 District Courts throughout the State began to bear fruit. Invitations to judges and probation officers to visit the three training schools were accepted. Invitations to judges and probation officers to send recommendations regarding the type of treatment they would suggest for the children committed by their courts were readily accepted.

Participation in actual classification meeting of the Youth Board was encouraged when cases of special interest to the judges and probation officers were processed. Knowledge of the Youth Board program spread. A few judges began telephoning in to find out our decision in the cases they recently committed to the Board. A full report was gladly given containing diagnostic material and the reasons for the final decision. This mounting interest on the part of the judges led to established policy on the part of the Board whereby we now submit regularly to each judge a report of our findings and treatment plan for the children committed from their court. This system has given the judges and probation officers a feeling of real participation in the Youth Board program and has resulted in a fine spirit of cooperation and understanding between the Board and the Courts throughout the State.

Similarly the attitude of the police toward the newly created Youth Board was in the beginning hostile. Practically every police chief throughout the State felt that the so-called new scientific approach was altogether too lenient toward the delinquent. He should be properly punished and locked up. Each runaway episode from the State training schools was widely publicized as an indication of the breakdown in the correctional system. The Youth Board problem was further complicated because of the fact that

the law establishing the Youth Board did not contain the authority for the Board to transfer the unmanageable youths from the training schools to maximum security units under the Department of Correction, a power which our predecessors had in their administration of the training schools.

Because of this the Board had to retain in the schools a relatively small number of unmanageable boys and consequently the number of runaways increased. The police were aroused to anger to the point of demanding harsh treatment and security for all of our children regardless of the degree of delinquency. It was generally known throughout the State that the police chiefs at the regular meeting of their Association intended to draw up a resolution to request the legislature to abolish the new Youth Service Board. One of the members of the Board arranged to attend this meeting of the Association and for the most part he was unwelcome. He managed to soften them to the extent that they delayed action for one month. He attended their next meeting, taking along a judge who enjoyed a friendly relationship with some of the leaders of the Police Chiefs' Association.

It was at this meeting that a full explanation and interpretation was given of the reasons for the increase in runaways and the need for a security unit for unmanageable boys and more seriously delinquent youths.

Ironically enough it was the Police Chiefs' Association that petitioned the legislature not to abolish the Board but to grant sufficient funds and power to establish an adequate security unit which happily was granted. This was the beginning of a new attitude of confidence and repect on the part of the police. It was the occasion for them to get to know the new work and approach which the Board was trying to implement for the rehabilitation of youths.

In regard to our relationship to the courts and police, as we have pointed out there was great hostility which we had to overcome. However, in regard to our relationship to the schools from the start this was pleasant and cooperative, although some ignorance and misunderstanding of our objective were displayed. Many teachers thought that the purpose of the Youth Board program was to remove from the community schools indefinitely all serious behavior and academic problems. They knew that three State Training Schools existed and thought problem children belonged

there. They looked upon it as an "either—or" proposition—the community school or the training school, but not the transfer from one to the other and the careful easing back from the training school to the community school after a relatively short period of training. This is an area where considerable interpretation needs to be carried on regularly. The opening day of school this year found all of our social workers busy explaining to teachers why Johnny and Mary should return to the community school and why the Youth Board would not accept the reply it received so often, namely, that there was no room in the East or West School for Johnny because he had spent the previous semester in a State Training School. The community is being confronted daily with its responsibility in this area.

Each year approximately 1,500 children are committed to the Youth Board for study. It is conservative to say that 90 percent of these children have been problems in school. Most of our children have long histories of failure in school and have developed resistance to school.

In our Boys' Reception and Detention Centers we find that on an average of one out of every 10 boys can neither read nor write. This is in spite of the fact that the boy may have a high intelligence quotient and may be in the 7th or 8th grade in the community school. If there is no special class in his school or district, he has remained in his proper grade placement according to chronological age, but certainly not as far as achievement and understanding of the day-by-day work is concerned. Confusion, frustration, rebellion, and truancy naturally result. We keep six full-time remedial reading and writing teachers constantly busy with children who have been unable to learn to read and write by the ordinary methods employed in the public schools. Many boys remain in our training schools to finish their academic work because there is no special provision for them in their local school. This is a sad commentary on our educational system. It shows inadequacy even at this late date in some school systems inasmuch as they do not provide a teacher qualified to give this special training.

In spite of the tremendous advances that have been made in teaching techniques in specialized schools and in our educational philosophy which embraces a universal secondary education for all children, in spite of the growth in guidance activities, our public

school systems have not been able to accommodate themselves to the needs of many of our children.

It is so obvious, it seems trite to say that the school—of all community agencies—is the most important and far-reaching one as far as our children are concerned. We have found where there is a pleasant relationship existing between the school and our children, the process of rehabilitation takes place more quickly and smoothly, and an understanding teacher is frequently the reason why many of our boys and girls are able to rise above past mistakes and make new adjustments back in their schools and homes.

The schools, like social agencies, are beset by problems of budgets and insufficient and inadequate personnel. We do not have a visiting teacher program as such in the Commonwealth of Massachusetts. Nevertheless, the trend today toward having the attendance officer visit the home and discuss the family situation with a social service approach has helped tremendously in paving the way for an understanding attitude when children are returned to school after having been removed from their community for fault.

Much needs to be done to enlarge the staffs of school attendance supervisors, juvenile adjustment bureaus, and to augment the roles of specially trained teachers, but I personally feel that the peak of close cooperation of the existing staffs in all these school agencies has not by any means been reached. One important factor which seems to have helped the Youth Board tremendously in its work with schools and its acceptance by agencies in the noncorrectional field was the passage of Chapter 605 of the Acts of 1952, which placed the Youth Service Board in the Department of Education as of September 1, 1952. This forward step gives a broad educational basis to the whole program of care and treatment of delinquent children.

In the beginning, family welfare and children's social agencies tended to look upon the Youth Board as a catch-all for last resort cases. Families that were difficult to work with because of low standards, insufficient income and chronic problems, such as mental illness and alcoholism, were labeled inoperable cases and when the children in these families reached the Youth Board through the courts, we were considered naive to even discuss the situations in terms of rehabilitation. However, a forthright aggressive policy

of requesting a first-rate social agency to send a representative to our weekly Reception Center Classification meetings resulted in a very definite referral system whereby the child's case was discussed and his family situation revealed to the family agency worker who either accepted or rejected it for treatment. If accepted, the case was worked on intensively for six months to a year and even the most hopeless cases showed glowing results. From time to time, we meet with the executive of the family agency to appraise the progress of this system. The Family Society representatives all admit that they would never have accepted such cases for intensive work if they had not been confronted with them by the challenge of the new Youth Board whose philosophy was—we have the cases and must do something about them.

Neighborhood houses and settlement houses have rallied to the fore in response to our frequent requests for help in programming a child upon his return to the community. They have provided jobs, accepted boys and girls, and given free membership cards in clubs and activities upon release from the State schools. They have been and can be even more so the friendly counselor who steps in to ease the return of the youngster to his neighborhood and playmates after involuntary removal from his community.

Hospitals and Public Health agencies are sometimes overlooked or by-passed in the general scheme of cooperative casework. Or, at best, social workers do not suggest service there until situations are acute. They do not realize that the hospitals are eager to assist in the beginning and on a preventive basis. Our experience has been that the out-patient clinics of our Massachusetts hospitals have provided medical and psychiatric services which we could not hope to realize on a private basis. Although we have ready access to the State Infirmary, which we use for our most serious medical needs, almost daily we have cases of boys and girls who either do not want to go to our large general hospitals, or for whom it would not be practical to arrange for visits at too great a distance from their own community.

I think of a 19-year-old girl, for example, who spent two years at our girls' Training School, with short intervals at home when she would lapse back into periods of drinking. The clinic for alcoholics of one of our Catholic hospitals is doing wonderful work with her, whereas she was totally unable to accept the assistance of our school psychiatrist, nor would she attend regularly the out-

patient clinic at the Boston State Psychopathic Hospital where her social worker had originally arranged for her to receive help. The clinic is close to her home and part of her own immediate neighborhood. She can drop in on her way home from work in the same mood that she would drop into church and with the same need.

In line with this, the State mental hospitals now provide for admission of patients on a voluntary basis and with the patients' own signature rather than waiting for the acute stage when they would be admitted through the Probate Court or on a police commitment.

The relationship between the hospital and community is cemented by frequent visits home, making the hospital an integral part of the community instead of a place apart.

We have a rather unusual arrangement with a home economist from the Public Health Department located in the area of our training schools. She has no responsibility whatever for our programs, but through one of our enterprising superintendents she became interested in offering her services, and now visits two of our schools weekly on a consultant basis. She has been responsible for setting up a new home economics department in our girls' school and for the complete renovation of kitchen equipment in all of our cottages, and the supervision of balanced menus in our boys' schools. All of this she considers her duty in the field of Public Health in her own district, which happens to coincide with the area in which our schools are located.

Just prior to the establishment of the Youth Board in the Commonwealth of Massachusetts, the Juvenile Court chaplaincy service was organized throughout the Archdiocese of Boston. This meant that a Catholic chaplain was attached to each one of the District Courts and the Boston Juvenile Court, and was on call and supposed to be notified by the court to sit in at the hearings of all Catholic juveniles. However, there was some breakdown in the system in that some courts failed to notify the priests in time to have them attend the sessions, or busy priests, notified late, were occupied with other duties and unable to be present. If the chaplain was present and the boy or girl placed on probation, the chaplain took an active part in the follow-up program for the youngster. If the boy or girl was sent away, however, it usually meant that all contact and interest of the chaplain ceased.

With the advent of the Youth Board, a special meeting of all

Catholic chaplains was called by their Moderator at the local seminary, and a member of the Board addressed them, outlining the new law and program and inviting them to be active participants in the planning for all Catholic children committed to the Board. The result was similar to the reaction of the judges. Once allowed to make recommendations for the care and treatment of the youngsters, their interest mounted and they became members of the team in planning for the youth from their parishes. At about the same time, the Youth Board secured the services of a full-time chaplain to be used between two training schools, and ministers and rabbis on a part-time basis at all three training schools. These school chaplains were invited to sit in at all classification meetings and have been of inestimable value in aiding the boys and girls to tell their story and also in making suggestions and recommendations regarding program and future planning for the youngsters.

The majority of the children committed to the Youth Board know little or nothing about their religion. The chaplains usually have to begin at the beginning with them. However, the real change and big improvement that exist in our program today is the follow-through of these children in their local parishes after they leave our Reception Centers and schools. Each pastor is contacted by our chaplains and acquainted with the facts in the case, and a social worker follows up the letter from the chaplain by a visit to the youngster's parish.

The clergymen in the communities throughout the Commonwealth are impressed when we call upon them for help when returning a child to his home and parish because it is a pooling of resources that they had not thought we social workers could conceive of.

American social welfare has prided itself on the fact that one of its best contributions is the bringing of new ideas, new points of view to the established institutions of our community, including the home, the church, the school, the court, and law-enforcing agencies. Sometime people get the idea that the social worker is bent on taking over and controlling existing agencies. It will be better for us in the long run, it seems to me, to be satisfied with a minor role. We should, therefore, be glad to place ourselves in the position of a handmaid to the existing institutions of the community.

COMMON FACTS ABOUT UNCOMMON CHILDREN

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TO speak of common facts about uncommon children brings into focus the central matter of psychology. It is certainly the task of the psychologist to formulate general laws of human nature. Such generalization is possible only through study of the individual and the extent of variation among individuals. Emphasis on individuality and the uniqueness of personality in no way conflicts with generalization about it. As Allport points out a general law may well be one which tells how uniqueness comes about.

We are concerned here with a specific, unique group of children we have designated as "uncommon." Professionally these children are sometimes called exceptional. Commonly they are known as abnormal. By whatever name they are known these are the children who deviate from what is considered to be average in physical, mental, emotional or social characteristics to such an extent that they require special educational services in order to develop to best capacity.

Individuality arises from a complex interaction of condition. From within the individual hereditary endowments, his particular psychophysiological activity and the exercise of free will operate to make one individual distinct from another. In the external environment there are the factors of antecedent experience of the individual and the nature of the present environment. From the first moments of the baby's life the environment (both internal and external) exerts a constant influence on him and his development is the result of this interaction with the environment as he perceives it. In brief how a child develops depends upon: 1) what kind of a child he is, 2) what kind of experience he has and 3) how he perceives himself and his world.

We are concerned here with a particular kind of child—the physically and mentally handicapped. Actually the terminology, "uncommon" or "exceptional" ordinarily includes also gifted children, but in this discussion only that kind of uncommonness will be considered which ordinarily implies a negative value. The negative value which is frequently if not always associated with

physical or mental handicap arises from three limitations: 1) the limitation which the handicap itself may impose to circumscribe the psychological and physical growth of the child, 2) the limitations which the individual may impose upon himself as a result of the impairment (forms of escape, withdrawal, etc.), 3) the limitations which society may impose upon the individual who is handicapped (parental attitudes of outright rejection or overprotection, negative attitudes of teachers, peers). In the discussion which follows I should like to concentrate primarily upon the first two of these limitations.

There are at least three main ways in which a handicap restricts the child's development. In the first place the range and variety of experience accessible to such a child is restricted. His mobility is restricted. He is restricted in his control of the environment and of himself in relation to it. These three restricting forces interact and the extent to which any one in particular operates in a given case will be determined largely by the nature and severity of the handicap.

A few examples may illustrate how the handicapped child's ability to acquire knowledge is restricted. Consider the extreme case of the totally blind child who has been blind since birth or from the first year of life. Without the use of sight he has to build up his concept of the world through other senses. Often these children develop remarkable use of other senses and an almost uncanny sensitivity to cues from auditory, tactual, olfactory stimuli. This substitution at best results in partial knowledge. This is inevitable in virtue of the limitation of the other senses. Whereas the eyes are distance receptors and when they are useful at all are open to stimuli, the sense of touch (which is largely substituted in the case of the blind child) is limited to what can be directly reached. The child's "touch horizon" is limited within the radius of his outstretched arm. Consider the difficulty with which the blind child will develop concepts of the sun, moon, and other objects which of their very nature are too distant to be touched. Some objects even though within the area of the child's touch cannot be tactually perceived, such as an elephant or a mountain. How is a blind child to come to know a flea or a butterfly or soap bubbles whose smallness and fragility evade even the most sensitive touch?

In some cases the sense of hearing will assist the blind child.

Again it is partial knowledge. The most accurate perception of a bird's song will never tell the child anything of the bird's shape or color. Lowenfeld clearly illustrates this problem of partial knowledge with a description of a blind child's excursion to the grocery store. The blind child is taken on a shopping tour of the grocery store. Mixed odor sensations accompany his entry. He holds his mother's hand and goes with her until she stops. If he is an alert blind child who has been encouraged to explore, his free hand probably reaches out while he is walking and touches one or another object. He can't really identify them because the contacts are too fleeting. If he is a withdrawn child he will just cling to his mother and make no attempt to explore. When they have finished shopping he stands in front of the counter listening to his mother give instructions to the clerk. He may reach out and get some wrapped packages, (he doesn't know bread is in them) or some bottles (he doesn't know what they contain) or some boxes (he may identify this as candy of which he is quite fond). When the mother has finished shopping and the child has interrupted with questions which she has had no time to answer satisfactorily they leave the store. How are this child's impressions of the store different from those of seeing children? Not that he is dissatisfied. To him this experience is just as satisfying as visual experience to the seeing child. But the amount of information acquired and its reality value are greatly inferior.

The deaf child suffers a similar restriction of experience. He may learn with great proficiency to substitution lip reading for the normal method of communication, but since his concepts have been built up by association—a certain pattern of lip movements with objects that have been pointed out to him—how is he ever to acquire the meaning of "a fat chance" or "keeping an eye on something." He may lip read these phrases with perfect accuracy, but because his concepts are based on partial knowledge, fail to grasp the meaning. A very concrete, practical limitation in the case of blind and deaf children is reduction in the speed of reading. Even in the case of very alert, rapid-learning children with these particular handicaps the normal means of acquiring knowledge by reading is limited.

Let us consider how the crippled child's acquisition of knowledge is restricted. By the very nature of the handicap neural maturation will be retarded or prevented. It is in the early years

of life that the interaction of maturation and learning is of utmost significance for the unfolding of regular developmental tasks. The experiments of McGraw, Shirley, Dennis and others have indicated rather forcefully the ineffectiveness of exercising or coaching a child in such activities as sitting, climbing, grasping and certain other motor acts before the nervous system is sufficiently mature. But once the child has reached this stage of maturation, learning rapidly occurs and his world is greatly extended. Consider how crawling enriches a child's view of the world. He can get to many more places and see many more things. He can touch (and if he can touch can also taste) many more things. He can get into trouble oftener and hear admonition or approval more often and thereby learn social relations. The crippled child of the same age could see and feel and touch these same things *if* he could get to them. But he can't crawl to them and won't know them unless brought to him. Thus because one function is prevented or retarded many other learning experiences may be denied.

The child who requires immobilization for one reason or another presents another view of restricted experience. One very important factor in the development of many complex human skills, as well as the development of personality generally, is the perception of direction. A first grade child can't understand why reversed S is checked as incorrect. After all he tells you it's S. He has the important element of S. The fact that it is reversed is not important because in his world of experience direction has not yet become completely differentiated. If this is true in the upright walking child how much more must the concept of direction be retarded in a child who views most of the world from a horizontal position. How much are the reading and writing skills likely to be retarded—not because of mental defect or inability to learn—but because of undeveloped concept of spatial direction. In the case of "S" this reversal is not too important, but in the case of some other symbols such as "d" or "b" it may change the entire meaning of the symbol. In other words the immobilized child whose visual axis is 90 degrees at variance from that of the usual reading position is likely to have additional difficulty in learning letter and number symbols.

These examples could be multiplied in the case of the mentally retarded, emotionally maladjusted and other handicapped children. The important fact—the common fact—is that a handicap imposes

a limitation on the child's acquisition of knowledge. Partial knowledge in turn impedes the all-important function of learning. Many handicapped children are labeled, or feel themselves "unable to learn" when actually the capacity for learning may be very great, but the prerequisite condition for its unfolding has been frustrated. Much of what Munn has called autogenous learning in the normal child is either impossible or very difficult for the handicapped child. The handicapped child has to learn by conscious, direct effort to do those things which to the normal child come naturally. Thus we see the crippled child practicing with great effort the movements of grasping and releasing—an activity the normal infant incidentally learns in the process of such an activity as dropping things from the high-chair. In the care of handicapped children it is of utmost importance to provide the child with opportunity to know things about him in totality and to supply him with experiences and opportunities which most other children meet in the ordinary course of life.

Probably the most striking example of reduced mobility as an effect of handicap is the case of the crippled child. We have already noted this in relation to the restriction of experience. Dr. Winthrop Phelps points out an important attitude of the child often overlooked in the effort to help him to walk. Locomotion he notes "in those who have never done it is an unknown quantity and the desire to do so may be limited. Many parents desperately want the child to walk but actually the child doesn't want to walk at all. . . . Once the child has mastered a few fundamentals then the desire may become very real and it is important at this time not to make the goals so high as to be unattainable."

The blind child, the deaf or mentally retarded child is unable to change his surroundings as readily as the normal child. The mentally deficient child for example may be unable to master the public transportation route. Accordingly he can't go to as many different places as the normal child. This has the effect of not only reducing his acquisition of experience but also of making the child dependent for assistance. Thus the inability to move about at will affects his social relationships.

Many handicapped children lead a comparatively sheltered life in an institution or their own homes. In such an environment reduced mobility may not be of great importance because the child learns his particular environment and gets around in it. This

particular limitation makes itself felt as a matter of importance when the individual goes into the environment of normal individuals. For this reason the education of the handicapped child should assist him in developing the most effective means of independently getting about. The child should be taught and encouraged to make use of those aids suited to his particular needs.

Finally, we may consider briefly the way in which a handicap imposes upon the child a limitation of his environment. This in turn will be closely related to the limitation the handicapped individual imposes upon himself and the limitations others impose upon him.

To a certain degree the restriction in control of the environment is specific to the type of handicap. The blind child cannot familiarize himself with his surroundings by glancing around. He is deprived of many of the behavior patterns dependent upon imitation. The deaf child can't get the tempo of a scene simply by listening a moment. One of the most subtle restrictions in control of the environment is the uneasy, vaguely-defined fear on the part of the handicapped child that something can be done to him or around him which he cannot do in return. The deaf and the blind child aren't sure when they are being observed by others and may consequently develop a tendency to be on guard at all times. The tension that can be created from this uncertain feeling reaches a peak in the socially and emotionally maladjusted child who being uncertain as to who can be trusted, trusts no one.

A child's adjustment to his handicap will vary with the age of onset of the handicap. If a child has previously enjoyed status as a normal member of a family or peer group he may devaluate himself in the present condition by comparison with his previous condition. Barker points out that as a child's world expands there are two factors which greatly affect his adjustment to his handicap: 1) depending upon the degree of disability, the ordinary accomplishments of life are difficult for him and he may have to strive with great effort and frequently with intense emotion to perform routine actions—thus he is placed under pressure and reacts as anyone does—with tension and anxiety; 2) because he is disabled less is expected of him by society and he is in a situation easier than normal.

In conclusion I would like to emphasize that when we deal with a handicapped child what is important is not the handicap

but the child. The child is a psychophysiological unit whose personality is structured through interaction of his innate capacities, his natural environment and Divine Grace. Because a child lacks some normal function he is not thereby less of a child. He has the same need for love, security and the exercise of those abilities he possesses as the normal child. The normal means of satisfying some of these needs has been denied him and it is the task of those responsible for the care and education of the handicapped child to help him to develop other means of satisfaction.

GROUP LIVING FOR MENTALLY HANDICAPPED CHILDREN

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ONE of the most common facts about uncommon children is the surprisingly large number of them. Sometimes I wonder if we are approaching an era when the normal child will be the exception.

My remarks today will be confined to the group of exceptional children with whom I have had personal experience: these are the mentally deficient children. This term refers to those whose mental ability develops so slowly and is so limited that special facilities must be provided to meet their educational needs. Archbishop Cushing says that the greatest test of a civilization is the provision it makes for its lowest, or least, members; those who are unable to take care of themselves. We may go further and say that the basic test of Christian charity is working with and for these individuals who can give the smallest material compensation.

Practically every teacher has one or more mentally handicapped children in her classroom. Frequently we hear the question: Is there an increase of mental deficiency in the United States? Apparently there is. One reason for this apparent increase is the fact that the condition is recognized earlier than formerly and doctors are becoming more frank about telling the truth to parents.

Secondly, parents are bringing their problem forward and are trying to do something about it before the child becomes too old to benefit. Higher educational requirements bring more of these children to the attention of school authorities. Certain schools and teachers have demonstrated that these children can be taught.

Therefore, parents are encouraged to make an effort to secure training for their child.

Furthermore, many children who would have died as a result of birth injuries or childhood diseases during former years are now living to adulthood, but as handicapped individuals. An increase in mongoloid births is a natural result of later marriages during the years of war, and of women working, since the mother's age is a significant factor in the causation of mongolism. There are about 10,000 mongoloid babies born in the United States each year. In all, it is estimated that there are at least one and one-half million of mentally deficient children in our country. Of these, approximately two hundred thousand are Catholic children of school age and of sufficient intelligence that they could be prepared to receive the Sacraments. We as Catholics have a definite obligation toward the education of these children, but have facilities for only about two thousand, or one percent of the total number.

Fortunately, there is a marked increase of interest in the exceptional child on the part of Catholic educators. As a result new schools and classes are being opened. This past summer, for the first time, we had more applicants for the teachers' course in special education at St. Coletta School than we were able to accommodate. The number who have already made reservations for next summer indicates that we shall again have a maximum enrollment. There is need for a Department of Special Education which would give graduate credit in a Catholic college so that Sisters could get the specialized courses they need without going to secular universities. The Cardinal Stritch College, Milwaukee, Wisconsin, is preparing to meet this need. A truly Catholic philosophy should permeate the preparation of teachers for mentally handicapped children. Seeing these so-called "underprivileged" boys and girls from God's point of view will help to develop a proper appreciation of their individual dignity. They are not a different species. They are persons like ourselves, with a human nature animated by a spiritual soul. The functioning of the soul may be hampered by a defective nervous system or an impaired physical organism.

My assignment in this paper is to discuss the handicapped child in a group setting. We shall consider his individual needs, including that of continued parental interest and participation while the child is away from home. This will include the work to be carried on concurrently with the parents while the child is in the

group setting. We must remember, however, that not every retarded child needs to be placed away from home.

About one-tenth of the total number of mentally deficient children "need an institution either to train them for simple work in the community or because they are so handicapped that they will always need special care."[1] For these children practical lessons in the art of living are far more important than academic learning. They need to know how to get along with others, how to take care of their personal needs, how to do simple chores faithfully and well. School fundamentals help to make the different child less different insofar as he is able to comprehend their meaning.

The large number of mentally handicapped children indicates the need for group care. Fortunately, group living has special merits which make it of great value to many children who have been segregated by the very fact that they do not "fit in" with normal children. The word "segregation" does not always mean "putting a child away." The subnormal child on a playground with normal children may be more segregated than he would be in an institution where he has companionship on his own mental level.

Parents often fear that their child may become more retarded if placed in a group of mentally deficient children. They fail to see that this will give their handicapped child a chance to become a leader instead of a follower; to become accepted in a group. Then, too, these children tend to seek companionship on their own mental level. Often we can gauge the intelligence of a newcomer by noticing the friends he chooses.

You would be surprised to see the "mental lift" given to these boys and girls when they experience for the first time that they can compete successfully with the members of a group. Those who had to "trail behind" in spite of their best efforts in a normal class, or those who had to sit alone at home while normal brothers and sisters went to school, take on new life when they first experience the feeling of success. Marked improvement of personality results from the ability to excel.

To take in sad, forlorn little children who seem to belong nowhere, and to give them a training which develops happiness and makes them cherished in a group, requires a special kind of vocation. To many, it seems heroic.

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[1] Stevenson, George S., M.D., "Your Stake in Mental Health," *Today's Health,* May, 1953, pp. 52-53.

This special kind of vocation can be developed, I think, by those who devote themselves to the work with the right spirit. Just as people learn to be kind by doing kind deeds, or to be patient by practicing patience, so we can learn to work with the mentally handicapped by practical devotion to this work. This has been demonstrated by many of our Sisters who persevered through the first hard years and then simply loved the children and the privilege of working with them.

In this work, one of the greatest needs of the exceptional child is social adjustment. Many parents seek to place their child in a special school because they cannot bear to see him alone, lacking suitable companionship, opportunities for leadership, and the development which comes through working and playing together.

The fact that the handicapped child is different separates him more and more from his own brothers and sisters, and the neighborhood children. This is not too noticeable when he is quite young, but as the retarded child grows older his mental ability and his interest level remain immature. His former playmates go on to high school and college, and he finds that his companionship becomes an embarrassment to them. Here there is a big need for Christian charity and kindly consideration on the part of normal individuals.

Early in this century group living was challenged by the tendency toward foster-home care. Institutions began to develop a pattern of family life instead of stressing their own particular contribution to child welfare which is group living. The institution or residential school has a distinct advantage to offer many children who need this unique opportunity for learning the "give and take" of group life.

The group as we find it in the good residential school is carefully balanced according to the needs of the individuals making up the group. The relation between these individuals is not only occasional, but has a strong lasting character. This gives a degree of stability which can contribute much toward developing security and bringing out the potential abilities of the individuals belonging to it. There are few places which provide such good experience in learning to rub shoulders with others as in the daily companionship of institutional living. Much happiness in life depends upon getting used to living and working with people of different personalities, abilities and talents. Learning consideration for others

is essential for the social adjustment of the mentally retarded.

The child needs to acquire a reasonable degree of dependence as well as moderate independence. He must acquire the proper relation toward persons in authority, and respect for the rights of others within the group. At times he will experience the need to ask for and accept help. Usually he needs to be encouraged to function independently or to give his services to others.

The chances which a retarded child gets for self-expression and achievement not only give him status in the group but have an important influence on his development as an adult. Early experience in the fun of doing things together enriches the personality of the child and gives emotional satisfaction through the immediate happiness of feeling that "he belongs" with the group and is accepted.

Many behavior problems are adjusted through group control. The pattern of conduct which has been established in a well-organized group helps to give security to a newcomer. He can readily tell what is expected of him. This is especially helpful when the parents have lost out in their training of the child through not knowing how to gain obedience and respect.

In group living it is important for each child to have his personal things and a place to keep them. This teaches regard for the property of others, and also gives the individual a chance to learn to share with his companions. Subnormal children, especially those who have suffered brain injury, may be destructive. We find that by having nice things for the children, such as attractive dayrooms with handsome furnishings, there is a greater incentive to overcome the destructive tendency and to learn to keep things neat. In this way a higher standard of living is set for the child. Parents tell us how the boy or girl begins to show a new interest in the care and tidiness of the home.

The religious influence also carries over into the home. We believe it is important for the Catholic child to start the day with Mass and Holy Communion. This should be motivated through love and appreciation of the Holy Eucharist. Living their religion is the core of group life at St. Coletta's. The union of heart and soul which is fostered around the altar carriers through the day in mutual kindness and helpfulness among the children. This spirit is often noticed and commented on by observers. We recognize the influence of religion as the greatest force in molding the conduct

and character of the children. This influence affects the non-Catholic child also, and helps to draw not only the individual but also family members to the Faith.

Each mentally handicapped child must be trained for citizenship according to his capacity. This may be citizenship in an institution, or in the larger sphere of his home neighborhood or community. No less an authority than Dr. Clemens Benda tells us:

> "We have to learn to include the slower and exceptional child into our society and develop each child to the best of his capacities. One often cannot predict how much that will be, but many children are able to do better than initially expected if given the opportunity."[2]

A well-organized institution forms a little world of its own, with many types of activity so that children of varying abilities can perform on their own levels of achievement. Success on one level does not mean that the individual can perform successfully on a higher level. Handicapped children are characterized by their limitations. Excellent ability to do simple routine tasks may be the maximum accomplishment for certain individuals and therefore will give them the satisfaction of feeling that they are doing their best. In everyday living there are many manual tasks to be performed. These may constitute the role in life for persons of mediocre mentality. One noted authority in the field of mental deficiency remarked, "Society could not exist without the moron!"

In the life of grace there are not such limitations. Brain is not synonymous with mind which is a spiritual power of a spiritual soul. Moral perfection follows the laws of free will and may go farther than the intellectual development of the mind. The Holy Ghost works directly on the will and can influence the child, undeveloped though his natural powers may be, to give his *all* to God. That is perfection.

Thus in training the mentally handicapped child for citizenship we keep in mind the most important phase of this training: working toward citizenship in the kingdom of Heaven. The mentally handicapped child, like all baptized persons, is a temple of the Living God. Moral character, built up by a succession of virtuous acts, brings about an increase in sanctifying grace which prepares

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[2] "Medical Progress in the Understanding and Treatment of Retarded Children," paper presented at the Third Annual Convention of the National Association for Retarded Children, Los Angeles, Calif., October 9-11, 1952.

the soul for eternal happiness. Simplicity and guilelessness place the retarded child among the "most probable saints of God".

The problem of parental participation while the child is receiving group training differs with the situation. During recent years there has been a strong and rapid movement toward the formation of parent groups. Their purpose is to promote a better understanding of the mentally deficient child and to work toward the improvement of the care and facilities offered him. Members of certain groups go into State institutions and help through giving personal service. Others find this too depressing. Rather than become emotionally upset, they try to do their part by supplying equipment or providing entertainment for the children.

No doubt the greatest value of parent groups is in the therapeutic effect of bringing their problems into the open and working together to do something constructive for the benefit of afflicted children. Parents need to have vision to see that they are working for a cause, and not just to alleviate their own personal problem. It may be impossible for their own child to benefit from the results of their initative, but the effort they make for others is an outlet which has great mental hygiene value for them and thus may indirectly benefit their child.

At St. Coletta School we have an Auxiliary which offers parents an opportunity to participate in the projects undertaken by the school, and also to share in the spiritual benefits of the Sisters and children. Enthusiastically greeted by parents is the quarterly publication, *St. Coletta Homelights*, which gives them an insight regarding activities and events which concern their child.

We find that the children have a definite need to keep in contact with their parents and other family members. An important phase of our school program is the teaching of letter-writing. With painstaking effort the children are helped on their various levels of ability so that a weekly letter goes to their loved ones.

The Serra Home, our guest house, is perhaps the biggest factor in encouraging parent participation and also in promoting public relations. The guest house facilities enable parents to live on the premises while they are visiting their child. They share in many of the activities which the children enjoy. Seeing what takes place gives them confidence in the school. Parents become acquainted with the families of handicapped children. They meet other people

who have a common problem with them. There is mutual comfort in the opportunity they have to "talk out" to each other.

The guest house facilities also enable us to welcome many interested persons who come in groups to tour the school and residence buildings. They observe the children, thus receiving an insight into a problem which they may have been spared in their own immediate family. Much more of this form of adult education is needed so that parents who have an afflicted child may be spared some of the suffering due to lack of understanding on the part of neighbors, acquaintances, or even relatives.

Every parent looks for a normal child. One of the greatest afflictions that can befall a mother or father is to realize that their child, whose coming they had awaited with joyful anticipation, is mentally deficient. A tremendous amount of faith in God's loving providence is needed to convince these parents that their child is a blessing in disguise. Usually the best adjusted parents are those who have more children. This gives them the satisfaction of proving that they are able to have normal children, and safeguards them from over-concentration on the exceptional child.

Our Sister superintendent and others on the staff spend a great amount of time counseling parents, giving them a chance to tell their story, and helping them toward that acceptance which makes their attitude more objective and less emotional. They may need guidance in regard to training the child, overcoming conduct problems, and preparing him for entry into school. We do not refuse to accept a child because he has been a behavior problem in the home. A complete change of environment may be exactly what is needed to give him a new start.

However, in the case of an emotionally disturbed child who feels rejection on the part of his parents, improvement may be extremely slow. Such a child projects the feelings he has toward his parents and relates this resentment to whomever may be taking the parents' place. Much time and patient understanding will be needed before he develops confidence in his relations to adults in an institution. It is important that our modern institutions should be considered as treatment and research centers on a par with the best hospitals.

Helping the parents to face facts, accepting their child just as he is, and giving him a chance to develop according to his level without expecting miracles, is of significance for the welfare of both parent and child. There is now

"a new psychological approach to the problems of the retarded child. The slow child needs love and understanding. Every child, whether slow or brilliant, is a human being who needs to develop according to his own rhythm and speed. The slower child should not be constantly compared with more brilliant brothers and sisters. Recognizing that the child is not to blame for his difference, and that his difficulties are not due to stubbornness or bad will, he should not be treated with impatience or have derogatory remarks made in his presence. Such children, aware of being different, react in various ways: some become withdrawn and timid; others become bold and aggressive and use all kinds of temper tantrums to get attention and affection. Understanding discipline is necessary, and the acceptance of each child in his own rights is a basic requirement in the upbringing of these children. Therefore, we need a great amount of instruction for the parents."[3]

While the child is in a residential school it is well to prepare the family for his return, whether permanently or during vacation periods. Without this preparation much that has been accomplished with the child may again be lost. Cooperation between the home and the school will help to give security to the child. A mutual understanding makes it more probable that the beneficial results of group training will carry over into the home situation.

We must remember that even in a group setting each child needs individual consideration. This is important because there are as many individual differences among the mentally handicapped as there are among normal children.

Teachers as well as parents are often frustrated because results do not always seem worth the effort. However, the child who is developed to the best of his ability can do much more than a neglected child. Early education of handicapped children will save huge sums which would be needed for the custodial care of individuals who had received no training. Not only the IQ but the whole personality of the child should be considered when estimating his capacities for progress.

There are certain children who cannot adjust to group life or who fail to benefit by it. Their presence may even be harmful to members of the group. The child who is suffering from severe emotional disturbance needs individual care such as found in a good foster home.

A group situation can tolerate only a certain number of chil-

[3] *Ibid.*

dren who present acute behavior problems. Just one too many will upset the group so that no one benefits. We must guard against over-balance because then instead of group control helping the individual it is more likely that an uncontrollable individual may disturb the harmony of the group.

Sex delinquents must be absolutely excluded from groups of mentally retarded children. No vigilance of supervision would prevent their unwholesome influence on innocent children. The mentally deficient child needs protection because he lacks the judgment, foresight, and intuition which are necessary to foresee the consequences of immoral acts. Preventive discipline is most effective, setting the pattern for good behavior and guarding against bad companionship.

> "The slow and perhaps very insignificant successes of the defective child will bring real joy to the parent, however small in comparison with the joys afforded by normal children. To successfully rear a retarded child, because of its hardship and challenge, can yield a satisfying thrill of its own. None can do more than make the most of what he has. If the child fulfills within himself his limited endowment, surely there will be reason for peace and pride in the minds and hearts of successful parents."[4]

[4] Camille, Sister M., O.S.F., "The Problem of the Mentally Deficient Child in the Normal Home," unpublished manuscript, August 6, 1951.

WHAT IS THE McCARRAN-WALTER ACT?

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THE day before Christmas, 1952, a new law came into effect to regulate the whole field of immigration, naturalization and nationality. While it is usually referred to by the names of Senator Pat McCarran and Congressman Francis Walter, who were mainly responsible for its passage, it represents the work of Congressional Committees over a period of more than three years.[1] Its avowed purpose was to harmonize, clarify and unify in one single statute some 200 laws enacted throughout a century. In fact, the McCarran-Walter Act is a highly complicated and lengthy document of some 300 sections. It contains a number of innovations and changes in the previous laws, particularly in regard to immigration and naturalization, which are the specific subject of this paper.

There are few laws which have aroused so much violent sentiment and reaction as the McCarran-Walter Act. Some opponents have denounced it as the product of bigotry, as a scheme to enforce legal discrimination among races and nationality groups. In turn, sponsors of the Act have accused their opponents of leftist leanings and sinister motives.

It would seem that legislation of such importance as the McCarran-Walter Act which basically affects foreign policy, constitutional guarantees, public welfare and the economy of the country, should be open to dispassionate discussion without running the gauntlet of verbal intimidation. It will be recalled that the McCarran-Walter Act was passed over the veto of the then President Truman and that both President Eisenhower and former Governor Stevenson have called the McCarran-Walter Act unjust and discriminatory. President Eisenhower has repeatedly urged Congress to enact a new law "that will at one and the same time guard our legitimate national interests and be faithful to our basic ideas of freedom and fairness to all."[2]

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[1] House Judiciary Committee Report No. 1365 on H.R. 5678 (McCarran-Walter Act) 82nd Congress, 2nd Session, p. 27.
[2] State of Union Message, Feb. 2, 1953.

This paper will endeavor to present an objective description of what the law is and how it works, without attempting to discuss the fundamental problems that underlie our immigration policy.

Broadly speaking, there are two categories of aliens:

(a) those who come on a temporary basis, as foreign diplomats, students, tourists, business men and crew members.

(b) those who intend to stay permanently in the U.S.A., to take up residence here and eventually become citizens of this country. This is the group which is ordinarily identified with the term immigrants and which is of a more general interest.

In the aftermath of the First World War, in the wave of the isolationism that prevented American participation in the League of Nations, the United States adopted a policy of highly restricted immigration starting with the 1921 law. The McCarran-Walter Act reaffirms the two basic principles of that policy:

1. To place an over-all ceiling upon the permanent immigration.
2. To allocate quota portions of that maximum total among the various countries in the same ratio that their national stock bear to the whole white population of the United States.

Nobody questions the wisdom of setting some limit upon the flow of immigrants. On the other hand, there is serious disagreement as to (a) how many immigrants can usefully be absorbed into our community, both from an economic and social standpoint, and (b) how the applicants should be chosen.

The present law has retained the previous criterion of allowing the admission of immigrants for permanent residence up to 1/6 of 1 percent of the white population of the United States according to the 1920 census.[3]

This maximum ceiling which amounts to about 154,000 is allocated among the various countries on the basis of the national origin of the American population according to the 1920 census. Thus, the biggest quota is that of Great Britain, which is in excess of 65,300; next comes the German quota of 25,814, and the Irish quota of 17,756. Every other country has a quota of less than 7,000. For instance, Italy is limited to 5,645 and Greece to 308.[4]

In general, Eastern and Southern Europe have the lowest quotas. Thus, it has been noted that four countries of Western

[3] Section 201(a) of the Act.
[4] House Judiciary Report No. 1365, *supra* Note 1, p. 30.

Europe have 72 percent of the quota but, during the existence of the quota laws, they have filled less than 13 percent of their quotas.[5]

A minimum quota of 100 is established for all eligible countries, with the result that some of these quotas, such as those of Andorra and Ruanda-Urundi, have not been used for as long as the last 20 years.[6] As a whole, during that entire period only 44 percent of the quota has been used, and 56 percent was not utilized at all, since the unused quotas cannot be transferred either to another country or to another year.[7]

The McCarran-Walter Act has extended the eligibility of Orientals to enter the United States as permanent immigrants and to become naturalized. Quotas totaling 2,000 in the aggregate are now available to the inhabitants of the so-called Asia-Pacific triangle which comprises all countries from India to Japan and the Pacific Islands north of Australia.[8] This liberalizing feature of the Act which was conceived as an effort to improve our international relations, particularly in the Far East, is undoubtedly a step forward.[9] One may add that the step is perhaps not too bold, since the people affected exceed one billion, two hundred million, which is more than one-half of the population of the earth. Yet no country within that area has a quota of more than 100.[10] Furthermore, if half of an alien's ancestry is traceable to natives of the area, his eligibility as an immigrant is determined by the Asiatic quota of that ancestor rather than by his place of birth.[11] Thus, a British citizen born in London of a Chinese mother and a British father is subject to the Chinese quota of 100, and could not receive the benefit of the 65,000 British quota.

Natives of the colonies are no longer chargeable to the quota of the mother country, but are limited by a special quota of 100.[12] This new provision affects particularly the natives of Jamaica

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[5] Senate Report No. 950 on the Displaced Persons Act of 1948, 80th Congress, 2nd Session. U.S. Congressional Service, Vol. 2, 1948.

[6] Hearings Before the President's Commission on Immigration and Naturalization. U. S. Government Printing Office, 1952, p. 1894.

[7] *Whom Shall We Welcome.* Report of the President's Commission on Immigration and Naturalization. U. S. Government Printing Office, 1952.

[8] Section 202(e) of the Act.

[9] House Judiciary Committee Report No. 1365, *supra* Note 1, p. 28.

[10] *Ibid.*, p. 30.

[11] Sec. 202(b) of the Act.

[12] Sec. 202(c) of the Act.

who used to immigrate to the United States under the British quota to the extent of about 1,000 a year.

Now, how are these national quotas allocated to the people of each individual country? Of the quotas, one-half is reserved for applicants whom the Attorney General certifies as persons urgently needed in the United States because of their expected substantial contribution to the national economy, cultural interests or welfare of the country.[13]

The remaining one-half of the quota is available to close relatives of U. S. citizens or of lawful residents of this country. It may be noted in this connection that the inhabitants of the Western Hemisphere, wives, husbands and minor children of U. S. citizens, are entitled to enter this country outside of the quota restrictions. The equality of the sexes in this respect is another improvement made by the 1952 Immigration Act .

Also admitted outside the quota system are ministers, but the McCarran-Walter Act has changed the previous law to deprive college professors of the same preferential treatment. This restriction has brought about the protests of leading scientists, who point out that the contributions made by foreign-born atomic scientists may never have been possible, had the McCarran-Walter Act been in effect in the past.[14]

In addition to meeting those requirements, any alien seeking admission to the United States must satisfy the American Consul that he is a person of good moral character, in good health and that he will not become a public charge. The law sets out 38 categories of aliens who are declared ineligible to enter the United States. Among the excluded groups are insane persons, anarchists, polygamists, members or affiliates with the Communist or other totalitarian parties, including its direct predecessors and successors. This political ban may be waived in the case of aliens who have repented for at least five years, or whose membership in the proscribed association was made necessary to obtain employment, food or other essentials of living.[15] This network of restrictions applies to permanent immigrants as well as visitors,

[13] Sec. 203(a)(1) of the Act.

[14] Statements of the American Academy of Arts and Sciences, of Arthur H. Compton, Chancellor of Washington University, Vannevar Bush, President of the Carnegie Institution of Washington, and other leading scientists testifying at the Hearings before the President's Commission on Immigration and Naturalization, 82nd Congress, 2nd Session (1952).

[15] Sec. 212(a)(28)(1) of the Act.

crew members and travelers. The cumbersome effect of these provisions caused diplomatic protests by several countries.

It has been noted that, while Communists are clearly within the prohibitory clauses of the Act, Nazis and Fascists, both of old and new vintage, are not barred by these restrictions, because the definition of totalitarian party is limited to those which advocate the establishment of a totalitarian regime in the United States, implicitly excluding the Nazi and Fascist parties which did not advocate totalitarianism in the United States.[16]

In addition to these specific safeguards, the Act provides that the President may at any time bar the entry of any and all aliens.[17] This extraordinary grant of discretion has been properly criticized as too broad and unwarranted.

If the alien satisfies the American Consul (whose decision is not subject to review) that he meets all of these requirements and is issued a visa, he acquires no right to enter the country. He may be yet excluded at the border by the Immigration Officer, who again must examine the alien seeking admission, and may be of a different opinion than the Consul who granted the visa abroad. At this proceeding before the immigration authorities, the alien has no right to counsel.[18] This omission is particularly serious because the immigration law is so complicated and technical that both skill and experience are necessary for a proper understanding of its provisions especially by a newcomer who hardly knows English. On the other hand, an appeal from the ruling of this Immigration Officer may be taken to the Attorney General.[19]

The provisions concerning deportation of aliens have been considerably strengthened by the McCarran-Walter Act. Commissions of crimes, immorality and similar matters were grounds of deportation under the previous Act. But the 1952 Act has added new grounds, such as failure to advise the Attorney General of changes of address. Under the alien registration laws[20] aliens are required to notify the Attorney General on the first day of January of any year of their address and of any change thereof within 10 days. To make an alien subject to deportation at the

[16] Sec. 101(a)(37) of the Act.
[17] Sec. 212(e) of the Act.
[18] Sec. 236(a) of the Act.
[19] Sec. 236(b) of the Act.
[20] Sec. 241(a)(5) of the Act.

discretion of the Attorney General for failure to comply with such provisions seems far too great a punishment.

Aliens may be deported also for acts which were not grounds for deportation at the time they were committed. Furthermore, the Act removes existing statutes of limitations in several instances, so that a person once deportable remains subject to deportation, regardless of the number of years he has resided here.[21] Thus, aliens who at any time after entering the United States may have been members or affiliates of a proscribed organization, are now subject to deportation, irrespective of how long ago such membership or affiliation terminated.[22]

Deportation hearings are conducted by a special inquiry officer who sits as prosecutor, judge and jury.[23] He presents evidence and rules on its admissibility, with the power to overrule counsel for the alien and to sustain himself. While this discretion is of dangerously broad scope, the Immigration Officer has very little authority to grant suspension of deportation proceedings in hardship cases.

The danger of abuse with which this procedure is fraught is much more significant in that court review of those administrative decisions is drastically curtailed. The only relief is an appeal to the Board of Immigration Appeals, an agency which is not established by Act of Congress, and therefore, could be abolished by the administration. Court review is limited to the sole issue of whether the Attorney General is proceeding with reasonable dispatch to carry out the deportation.[24]

Deportation proceedings are not considered criminal because of legal technicalities, but in reality deportation is a far greater punishment than most of the ordinary criminal sanctions. Not only does deportation destroy the work of a lifetime, it also affects a whole family, rather than only the person whose guilt is in question.

Stricter safeguards of individual rights and equities in deportation proceedings seem imperative to the preservation of due process as the foundation of the democratic way of life.

The McCarran-Walter Act has also broadened the grounds on which a naturalized citizen may be deprived of his naturalization.

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[21] Sec. 241(d) of the Act.
[22] Sec. 241(a)(6) of the Act.
[23] Sec. 242(b) of the Act.
[24] Sec. 242(c) of the Act.

This may be revoked not only for fraud or illegality in its procurement, as under the previous law, but also for concealment of a material fact, even if the alien did not think it was material or had forgotten. Naturalized citizens who within 10 years from their naturalization refuse to testify before a Congressional Committee as to their knowledge of subversive activities are presumed to have obtained their citizenship by fraud and are subject to loss of their naturalization. By a legal chain reaction such revocation of citizenship entails also the loss of citizenship for the children who had become Americans through the naturalization of their parents.[25]

Naturalized citizens who within five years from their naturalization become members or affiliates of a subversive organization are presumed not to have been attached to the principles of the Constitution at the time they were naturalized, and may be deprived of their citizenship.[26] The same consequence follows for those naturalized aliens who within five years from their naturalization take up residence in another country.[27]

Some of these provisions seem unduly harsh, and they are responsible for the charge that the McCarran-Walter Act has created two classes of citizens, with the naturalized ones being stamped as second-class citizens. It is argued that equality among citizens is a fundamental premise of democracy. In 1824, Chief Justice Marshall said that the naturalized citizen "becomes a member of the society, possessing all the rights of a native citizen, and standings in the view of the Constitution, on the footing of a native."[28] This principle is seriously undermined by the McCarran-Walter Act.

To conclude this brief analysis, it seems clear that the McCarran-Walter Act has achieved definite progress in certain areas, and represents a notable step backward in others. Suggestions for specific improvements have been presented by the foremost authorities in the field as well as by our political leaders, starting with President Eisenhower's ten points.[29] It is essential that these

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[25] Sec. 340(a) and (f) of the Act.
[26] Sec. 340(c) of the Act.
[27] Sec. 340(d) of the Act.
[28] Osborn *et al vs.* The Bank of the United States, 9 What. (U.S.) 739,827 6 L.Ed. 204,235.
[29] Letter to Sen. Arthur Watkins, Chairman of the Senate Judiciary Subcommittee on Immigration, dated April 6, 1953 and released to the public on April 27, 1953.

efforts should receive the support and backing of us, the people. While the security of the United States is our paramount objective, its necessary safeguards need not be incompatible with our basic democratic tradition and with the carrying out and implementing of our foreign policy of international solidarity. Our immigration policy should be geared to the principles of recognition of human dignity and individual merit, in relation to our needs and possibilities. The immigration law should be brought into harmony with the fundamental tenets of due process and legal equality.

SOME NEGATIVE AND POSITIVE ATTITUDES TOWARD IMMIGRATION

STUART A. QUEEN, *Director of Sociology and Anthropology, Washington University, St. Louis, Mo.*

MY Fellow Immigrants:

The members of this audience will not, I am sure, be surprised or offended at the unusual salutation. Unlike many of our fellow dwellers on this continent, you realize that every one of us is either an immigrant himself or the descendant of immigrants. Even the Indians migrated hither from Asia. However, our various families came over at different times, on different boats, and from different ports of embarkation. From these simple facts have arisen a host of misunderstandings.

First of all, many of those who expound what passes for wisdom in barber shops, broadcasting studios, and editorial offices, seem to believe that Americans are a special breed of humans, and that all immigrants are "different." At some unspecified time, but within the corporate limits of the United States, they imply, there must have been a special act of creation, or at least a mutation, whereby there came into being a new, quite distinctive, and very superior brand of *homo sapiens*. Proof of this assumption is, of course, quite unnecessary, for like the Senior Senator from Nevada, they "just know" it is true.

Second, these "wise men" hold that Americanism or "the American way of life" is a single, definitely established set of folkways and mores; that it is a fixed set of characteristics; that it is unique; and that it is superior to all others. Now it may well be that, under the impact of migration, the frontier, rich natural resources, an expanding economy, and relative isolation from the rest of the world, there is gradually developing a fairly distinctive culture. It is further probable that through modern means of communication, standardized products, nationwide business organizations, and a series of wars against foreign enemies, we are gradually becoming unified. But anyone who has wandered over this land of ours with his eyes at least half open knows that there are differences of region, class, and religion (not to mention any others); and anyone who has traveled beyond the confines of his homeland knows that we share a multitude of traits with

the peoples of Europe, Asia, Africa and Latin America. As to superiority, every people considers itself superior to every other. On this question arguments are utterly futile.

A third notion of many self-appointed guides of our destinies is that immigrants are stupid oafs, and hence potential burdens; or very sharp competitors who work harder, save more, and undercut our prices; or useful for doing hard manual labor; or, finally, they are dangerous radicals who have come to preach subversive doctrines, engage in espionage and sabotage, and presently overthrow our government by violence. No doubt there are immigrants of each of the foregoing types; but at least the same individual is unlikely to be stupid, and sharp, and dangerous at the same time. Moreover, there is much evidence to support the belief that most immigrants have come to our shores fleeing from oppression, seeking opportunity, and hoping to enjoy the privileges implied in the word, democracy.

The fourth misunderstanding, or error, or prejudice, to be mentioned is that Americanization is a process that is one-sided, negative and capable of speedy consummation. It is a curious bit of conceit to assume that we who got here first have everything to give, while there is nothing to be learned from those who come later; that the chief thing for a newly arrived immigrant to do is to forget his homeland and all things pertaining thereto, drop his language, his customs, his religion, his patriotism, his very personality; and acquire *de novo* our language, our customs, our religion, and our kind of a personality.

Now let us turn from a listing and criticism of these negative things to an emphasis on the positive, relatively well-established facts and principles. First, it may be worth repeating that all of us are immigrants or the children of immigrants.

Second, in the succession of ethnic groups that have come to the United States there has been a tendency for the latest arrivals to be treated like freshmen in college. Thus a hundred years ago there was scorn for the "shanty" Irish, then for the "square-head" Swedes, later for the "dirty" Italians and the "grasping" Jews. As each group established itself and attained sophomore standing it was disposed to look down on the next crop of freshmen.

But other factors also enter into the relationships between older and newer occupants of this country. One of them is the degree of

economic competition. When demand for labor is great and newcomers take jobs that old-timers do not want, immigrants are actually desirable. But when there is a scarcity of jobs and the new folks seek work or open businesses in lines where natives are already engaged, then trouble comes. Also if the newcomers are concentrated in limited areas and in a limited variety of industries, their competition is likely to be felt more keenly and reacted to more vigorously, e.g., the Japanese in fruit, vegetables, flowers, and fish, in a few Pacific Coast cities.

The probability of conflict between old and new Americans seems to be greatest when cultural differences are most marked. Thus differences in language, religion, customs and traditions can be serious barriers to understanding, and may be involved in open clashes. When peoples who are culturally different come into direct personal contact, in considerable numbers, there is more likely to be trouble than when the newcomers live apart in ghettoes or Chinatowns. Furthermore, if there be a tradition of hostility to some other ethnic group in the Old World, and also represented in the United States, prospects of conflict are enhanced, e.g., Irish vs. English; Poles vs. Germans. Finally, in time of crisis, such as strike or war, possibilities of inter-ethnic conflict are increased. Now we do not know enough about inter-group relations to specify the weight that should be attached to each of these factors. But we do know that they appear in combinations, and that they may counterbalance each other.

Having briefly discussed competition and conflict, we shall consider, also very briefly, accommodation, acculturation, assimilation and amalgamation. Accommodation or mutual adjustment of old and new is evidently facilitated by economic opportunity and possession of needed skills. The existence of immigrant colonies, a form of self-segregation, is helpful in early stages, but may hinder accommodation later on.

The rate of acculturation—the exchange and fusing of customs, traditions, ideals, ambitions, as well as foods, songs, and games—appears to be positively associated with cultural similarity and with desire for acculturation, e.g., of the former, the Irish; of the latter, the Japanese. There appears to be a negative association with recency of arrival.

Assimilation, or mutual acceptance, seems to be favored by cultural similarity, long residence, and moderate mobility—willingness and ability to shift location and activities, to avoid fric-

tion or to supply desired services. It is apparently retarded by strong nationalistic feelings on the part of newcomers, self-segregation, concentration in limited areas and other factors involved in group solidarity.

Finally, amalgamation or the mixing of genes—blood, in the popular lingo—in marriage goes hand-in-hand with assimilation and is restricted by segregation. Casual miscegenation, outside of marriage involves little more than temporary proximity, but is stimulated by uneven sex ratios.

Thus we look upon migration with the accompanying social processes as perennial, normal and subject to the influence of various factors, positive and negative. They can be studied quite dispassionately, though many people prefer to react emotionally and even to fight hysterically for or against the latest boat load of "Freshman Americans."

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DISCUSSION

Very Rev. Msgr. Aloysius J. Wycislo, *Assistant Executive Director, War Relief Services, National Catholic Welfare Conference*

MAY I congratulate Dr. Queen for a clear exposition of some of the truths and prejudices surrounding our immigration laws. I recognize these truths and prejudices for the simple reason that I have had a few years' experience in immigration work. What is fundamental to this subject is that not I, or others here on the panel, or a certain number of persons in the audience recognize these truths and prejudices, but that Americans everywhere recognize them, understand them, and discuss them with their neighbors. This is the core of the educational process that is necessary if we ever hope to bring about under-

standing of our traditional attitude toward immigrants and our immigration laws.

One thing impressed me about Dr. Queen's list of four prejudices: They strike at the very root of the misconception of what the terms, America, Americans, and Americanization mean. To quote Dr. Queen: "The fourth misunderstanding, or error, or prejudice, is that Americanization is a process that is one-sided, negative, and capable of speedy consummation." The sentence reminds me of the popular notion that America is a melting pot and that the immigrant, whether he came here 50 or 75 years ago, or yesterday, must undergo a boiling-out process—if he is to be recognized as an American. I would rather picture America as a mosaic, cementing together the spiritual and material values of a people in a blend of richness and color of many cultures and traditions.

What Dr. Queen alluded to and what I am trying to emphasize about the first part of his paper is that, try as we may, not many of us are capable of analyzing in an objective and unemotional way the process that made us Americans what we are.

The new freshmen were the Displaced Persons and soon, on the basis of the Refugee Relief Act of 1953 signed by the President on August 7th, 214,000 refugees will have to put up with the side glances and the upped eyebrows of our exclusive American club. To me the Displaced Persons Act and the new Refugee law are not just humanitarian gestures or a practical application of one facet of our foreign policy, but tests that reach right down into the roots of our real attitude toward immigration. Must we admit that our criticisms, our disappointments, our lack of patience, yes and even lack of charity toward the latest arrivals, are examples of those tests? Do we unwittingly provide fuel for the fire of those Dr. Queen referred to, who are convinced our new neighbors are "stupid oafs, burdens, competitors, even radicals?"

Among the truths which Dr. Queen enumerated are economic competition and cultural conflict. Indeed they are a real factor in our attitude toward immigration. We have always been taught that competition is healthy, but what I see as wrong about our attitude here is not the lack of appreciation for competition but rather an inclination to a base and very general human fault—jealousy!

As for cultural conflict—Americans are no different when they go overseas. Have you seen any of our American alien islands in Europe? Believe me, they are quite a bit more flush than the islands to which we relegate newcomers here. Give the newcomer a chance and he will lift himself up. Give him an opportunity to explain his "differences", try to understand and appreciate them and you will find that he is just a new addition to the family. He comes of the same mold out of which a predecessor, by chance or circumstance, came here to build the mudsills and grass roots of our country.

There is no denying some of the factors which as Dr. Queen explains affect accommodation, acculturation, assimilation and amalgamation. Whatever their appearance in the newcomer, or whatever their direction, all are outward and only accidental manifestations of the substantive ideal God has implanted in every human heart—"The opportunity to worship God in accord with the dictate of conscience—the opportunity to think in accord with the dictate of reason—the opportunity to exchange views with others, to persuade or be persuaded by what appeals to reason and conscience; the opportunity to live without fear—to draw together in the intimacy of family life, of community life, to establish and participate in worthy and honorable traditions, and finally, the opportunity to work productively and creatively and to enjoy the fruits of labor".

EFFECTS OF OUR PRESENT IMMIGRATION POLICY

Myron Schwartz, *Executive Director, Jewish Community Relations Council of St. Louis, St. Louis, Mo.*

THE effects of our present immigration policy, including provisions for naturalization, revocation of naturalization and deportation, are multi-faceted. The impact of that policy could be told dramatically in the personal terms of an individual or family case history—it could be related to our domestic economy—or it could be projected against the world screen of surplus populations and need for a haven for escapees and refugees from the totalitarianisms of the last 30 years. But the emphasis of this brief

presentation shall be on the observed effect of our immigration policy in the current battle for the minds of men throughout the world.

Immigration policy represents an admixture of many motivations and purposes. Humanitarianism, enlightened self-interest, domestic need and foreign policy considerations certainly should all be ingredient parts of our immigration philosophy. But it is a sad commentary that our present immigration policy seems to spring from fear, insecurity, and a lack of confidence in the democratic process that has made us the leader of the nations of the free world.

Competent authorities agree that unlimited immigration is neither possible nor desirable. But within prescribed numerical limits—however determined—the basis for admission should not be racist in nature. Neither should the security requirements be instruments for measuring hysterical fears. Security needs can and must be met. There must be protection against the subversive but the standards should not because of rigidity and unreasonableness reveal a lack of confidence in democracy as a governmental concept and a world example. Nor should such policy operate to deny our self-interest, either nationally or on the international scene.

P.L. 414 in its philosophy represents, despite some commendable features, the end result of many years of a developing immigration concept of group superiority and inferiority long rejected by the various scientific disciplines and disproved by our national experience. Its national origins quota system and provisions for treatment of naturalized citizens and resident aliens pay obeisance to the group superiority concept and create various classes of citizenship.[1]

It has been pointed out by many American leaders that our immigration legislation is accepted throughout the world as a fair measure of our attitude toward other peoples. If these people do not feel that we respect them, that we have an understanding of their point of view, then we cannot expect them to be friendly toward us. Our enemies will use this as another weapon for alienating other people and the free world in general, from us.[2]

[1] Corsi, Edward. "Paths to the New World," Anti-Defamation League Freedom Pamphlet. Handlin, Oscar, in the *Catholic Charities Review*, March, 1953; Hearings Before the President's Commission on Immigration and Naturalization, p. 327, Memorandum-Appendix, p. 1839.

[2] Archbishop Cushing, reprinted from *The Catholic Mind*, June, 1953.

President Truman in his veto of the McCarran-Walter bill—subsequently overridden—said on June 25, 1952, "A general revision and modernization unquestionably is needed and long overdue . . . But this Bill . . . taking all its provisions together, would be a step backward and not a step forward . . . In recent years our immigration policy has become a matter of major national concern. Long dormant questions about the effect of our immigration laws now assume first-rate importance . . . to the conduct of our foreign relations and to our responsibilities of moral leadership in the struggle for world peace."[3]

On October 17, 1952, President Eisenhower called our present immigration law, "a glaring example of failure of our national leadership to live up to high ideals", and on October 20, said further, "The McCarran immigration law must be rewritten. A better law must be written that will strike an intelligent, unbigoted balance between the immigration welfare of America and the prayerful hopes of the unhappy and the oppressed."[4]

A pattern of rather unhappy experience has already developed under P.L. 414. News reports of various incidents have not been uncommon. Let us look at just a few illustrative ones and their effects:

American consular officials abroad are given so much power under the Act that one was able to deny U. S. entry to, and thus besmirch the reputation of Catholic novelist, Graham Greene, as a "possible security risk."[5]

The case of the French sailors from the ship *Liberte* is well known. They were refused permission to go ashore last Christmas pending the screening process under the Act.

Senator Lehman of New York and Eric Sevareid, radio news analyst, have commented on the growing anti-American feeling in Norway resulting from interrogation and treatment of their seamen under the provisions of P.L. 414. Mr. Sevareid quotes one Norwegian official, "You may as well close down your American information services in Norway as long as this goes on; they are fighting a losing battle for the good will of my people."[6]

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[3] "Information Service," National Council of Churches of Christ, April 4, 1953.
[4] *Ibid.*
[5] Costello, Donald P. "Keep the Rascals Out" in *To-Day*, May, 1953.
[6] "Impact of the McCarran Immigration Act on Our Relations with Norway, *Congressional Record*, Feb. 13, 1953, p. A675.

Seven nations, including Great Britain and France, have filed strong protests claiming violation of the traditional rights of seamen to land in foreign ports. The British *Manchester Guardian* stated editorially that "nothing has done more to spread distrust of American intentions and to mock all American fine words than the impertinences inflicted on foreigners under the Act."[7]

The C.I.O.'s late president, Philip Murray, in a statement on our immigration policy said: "Our immigration policy is a part of our over-all national policy. For us, at the very time when we are striving to build a mutual security system in cooperation with our allies abroad, to make our immigration and naturalization laws ever more virulently isolationist and anti-foreign, not only makes very little sense; it embarrasses us in the pursuit of the wider objectives of our foreign policy. Both our national interest and the deep humanitarianism which have always characterized Americans as a nation require that we reverse this trend of the last two years, and establish a new policy on immigration and naturalization which will be consistent with 20th Century conditions and ideals."[8]

Perhaps the most expansive views of the effects of our immigration policy are to be found in the published record of the Hearings Before the President's Commission on Immigration and Naturalization[9] and its subsequent Report entitled, "Whom We Shall Welcome."[10]

In its Report the Commission stated its conviction that our present immigration law has a detrimental effect on U. S. foreign relations. This conclusion was based on the substantially unanimous views of diplomats, scholars and scientists, clergymen, labor and farm leaders as expressed before the Commission. Included among those who maintained such views were our then Secretary of State, Director of Mutual Security, the U. S. Special Representative in Europe, the consultant to the Psychological Strategy Board and others. Their views and the Commission's conclusions were based on various aspects of P.L. 414, such as its discriminatory racial and nationality restrictions as exemplified by the

[7] "Platform," published by *Newsweek*, April, 1953.
[8] Pamphlet No. 213. Reprinted from November 1952 *Economic Outlook* published by C.I.O. Department of Education and Research.
[9] Hearings Before the President's Commission on Immigration and Naturalization. U. S. Government Printing Office, 1952.
[10] *Whom We Shall Welcome.* Report of the President's Commission on Immigration and Naturalization. U. S. Government Printing Office, 1952.

national origins quota system—its rigidity and inflexibility—its role as a barrier toward granting asylum to escapees from Iron Curtain countries—its uses as a weapon of anti-American propaganda—and its effect, in some instances, of keeping out temporary visitors who should be welcomed to this country.[11]

In connection with the last point a brief mention of how P.L. 414 has affected international communication in the scientific world is worth noting. Under the immigration provisions of the McCarran Internal Security Act of 1950 most of which were incorporated into P.L. 414, (the Immigration Act known as the McCarran-Walter Act) it has become increasingly difficult for foreign scientists to procure visas to visit the United States for the purposes of attending scientific meetings, giving lectures, or to accept chairs proffered to them by American universities.[12] (This is apart from the loss under P.L. 414, of the former quota-exempt status granted to bona fide college professors).[13]

Scientists and leaders from various universities as well as representatives of the American Council of Learned Societies, American Association for the Advancement of Science, American Academy of Arts and Sciences, and the National Science Foundation, while expressing keen awareness of our security needs, at the same time have emphasized the deteriorating effects of our immigration policy on our scientific relationships and necessary intercommunication. This, it has been pointed out, has not only deprived the United States of the knowledge and experience of world famous scholars but has also done damage to our traditional reputation for intellectual freedom.[14] Serious concern has been expressed by our leading atomic scientists in the Bulletin of the Atomic Scientists that the barriers to scientific communication are not only injurious to American science but to our foreign policy aims as well.[15]

Archbishop Cushing in his address to the Immigration Institute at Boston College on February 6, 1953, said: "There is hardly another American policy that has been more generally discussed

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[11] *Ibid.*, pp. 47-71.

[12] Hearings Before the President's Commission on Immigration and Naturalization. U. S. Government Printing Office, 1952, p. 1465 *et seq.* p. 1808.

[13] Sec. 101(a)(27) and (f)(i) of the Act—Comparative Text.

[14] Hearings Before the President's Commission on Immigration and Naturalization. U. S. Government Printing Office, 1952, p. 739, *et. seq.*

[15] *Whom We Shall Welcome.* Report of the President's Commission on Immigration and Naturalization. U. S. Government Printing Office, 1952, p. 66, *et. seq.*

recently in foreign lands than that of immigration legislation . . . If we carry out an extensive educational program and make the conclusions of this (the President's) Commission better known, it will take us a long way toward developing an immigration policy that is in harmony with the needs and responsibilities of the United States in our present-day world."[16]

In his statement to the Institute on Immigration in St. Louis last year, Archbishop Ritter traced the development of our immigration policy from the Ku Klux Klan days of the nineteen-twenties to its latest expression in P.L. 414 and said: "It is inconceivable that the people of the United States should want to retain in the statute books a piece of legislation that is so openly and avowedly discriminatory as the McCarran-Walter Act . . . Once we have settled on the total number of people that should be admitted to our own country, we can work out a program for the selection of prospective immigrants that will forever exclude all discriminations of national origins, of race, creed or nationality."[17]

The *St. Louis Post-Dispatch* on August 30, 1953 carried an Associated Press dispatch datelined August 29, Portland, Maine. It is a short item. I include it here in full because of its relevance to this discussion and not to raise any value judgments as to Great Britain's policy in the Near East:

> "An Egyptian ship's officer, restricted to his vessel for refusing to swear he is not a Communist, yesterday countered with a question for Americans.
>
> "Mohammed Ellackany, 30 years old, chief officer of the freighter *Star of Alexandria*, put it this way:
>
> "'How would Americans who throng to see the sights of ancient Egypt like it if we made them swear they weren't nor ever had been, members of an organization advocating or supporting Britain's imperialist policy in the Near East?'
>
> "Ellakany posed the question during an interview aboard ship with a reporter. He insisted he is not a Communist.
>
> "'If I were a Communist,' he declared, 'I could have told those immigration officers the blackest of lies without hesitation. It's the principle of the thing that made me refuse to take their oath.'
>
> "Ellackany wondered what his countrymen will think 'when they ask me about this home of freedom and I have to tell them

[16] *The Catholic Mind*, June, 1953 (reprint).

[17] Proceedings of Institute on Immigration, October 1952, p. 28, Department of Sociology, Saint Louis University.

I don't know because you wouldn't even give me the freedom of seeing for myself.' "

And finally it may be pertinent to mention a somewhat ironic view of our immigration policy as expressed in a letter to Senator Humphrey of Minnesota signed by five representatives of American Indian tribes:[18]

"Dear Senator Humphrey:

"As America's only non-immigrants, we would like to go on record as being opposed to the major aspects of the McCarran immigration bill . . . We are against this bill because of its basic philosophy . . . which accepts and provides for the continuance of racial discrimination. To this we are unalterably opposed . . .

"As American Indians we are not immediately threatened by laws to stop immigration and to deport men and women born abroad. Sometimes we wish we had established such a law in 1492 . . ."

THE COMMUNITY'S ROLE IN AFFECTING OUR IMMIGRATION POLICY

Carroll J. Donohue, *Chairman, St. Louis Committee on Immigration Policy, St. Louis, Mo.*

THE distinguished panel of speakers who have preceded me have abundantly established that our immigration policy is a matter of vital significance on the American and international scene. They have brought into focus the fact that the life's blood of this nation has historically flowed from an arterial center of generous and sound immigration policy; that the future progress and development of this nation in part rests upon the existence of such a policy; that our posture of leadership among the nations will be best enhanced by a realistic program of liberal, but controlled immigration based upon the recognition of human dignity and individual merit, and, finally, that our immigration laws, now extant, need much study and revision to the end that inequities and discriminatory features may be eliminated and a sound equitable immigration policy evolved. Political and democratic problems of the significance and range of immigration policy are best solved

[18] Corsi, Edward. *op. cit.*, p. 36.

not in an atmosphere of prejudice, bias and narrow perspective but rather under circumstances wherein the voice and desire of an interested and alert public may be heard and heeded. Progressive communities, and their conscientious citizens, will want to help in molding a sound immigration policy. The problem as to what our communities—and indeed each one of us—can do to give direction and meaning to the needed study and revision of our immigration policy should not be over-simplified. There are far-reaching political, social, ethical, and moral considerations which must be carefully evaluated and coped with. Good intentions and an abstract desire that, somehow, an improvement in immigration policy be effectuated will accomplish little. Much more is required and much more must be done.

The first requisite of meaningful community effort to affect immigration policy is, in my humble judgment, the formation of a Citizens' Committee on Immigration Policy. Persons constituting the committee should have a genuine interest in this very important subject matter. They should be drawn from all religious and racial groups on a sound and well-balanced basis. Pragmatic considerations require that care be exercised that the group not be unreasonably made up of members of the particular racial and religious groups now discriminated against. An error in this phase of organization can be fatal—in that opponents of sound immigration policy will hasten to brand the organization as a pressure group for some particular sect. The assistance and affiliation of cooperating organizations, whose aims and purposes are consistent with a sound immigration policy, should be obtained. Church groups, Y.M.C.A.'s, International League organizations, are typical of groups which not only will be highly desirous of affiliating but which will lend drive, energy and facilities to the movement.

Immediately upon organization, publications and reading material fairly and honestly touching upon immigration problems should be collected and made available to committee members and to the public for study and discussion. Meetings must be arranged to implement the educational process, which is absolutely indispensable to the understanding of the issues and the finding of solutions to the problems. Every effort should be made to insure that these materials are studied and that the participating persons and organizations understand the subject matter and formulate

their own theories as to what specific revisions are necessary.

Committee members and interested citizens should be urged to put their Congressmen and Senators on notice as to their views on immigration policy. The beliefs of candidates for these offices should be ascertained and those candidates should be advised of the wishes of the people. Active opposition should be mobilized against candidates who adopt unsound, undemocratic approaches to the immigration policy.

Every effort should be made to procure radio time and television time in order that the immigration policy message may be graphically placed before the people. A public relations director should be selected and it should be his task to send appropriate press releases, as often as is feasible not only to daily papers but also community, religious, labor union, and foreign language newspapers which will inevitably carry our philosophy to the public.

A Speakers' Committee should be organized and service clubs, women's clubs, P.-T.A.'s, religious and church clubs and the many other organizations which meet regularly in our various communities should be canvassed and, wherever possible, should be addressed by our speakers. Indeed, neighborhood discussion groups can be formed for the express purpose of considering immigration matters.

Healthy, also, is the presentation of symposia to interested religious and organizational meetings. Today's discussion is illustrative of that type of activity. The symposium should be directed to the treatment of many segments of the problem at one sitting. Speakers must be obtained whose experience and knowledge of the field qualify them as persons of expertise and wisdom in the immigration field.

Wherever feasible it might be desirable that interest in the immigration question be stimulated in public, religious and private schools. Assembly programs might be devoted to the subject and essay contests sponsored. Such activity would not only contribute to the broadening of the perspective of our children but also inevitably trickle back to their homes, parents and relatives.

I recognize that my suggestions are general and superficial and do not constitute a full or adequate blueprint for community activity. On the other hand, if any ideas advanced here today result in the formation of Immigration Policy Committees, which genu-

inely stimulate community activity anywhere, I shall feel that we have rendered a fine public service.

Several admonitions are appropriate. The activities of such groups, to be effective, must be cast on a plane designed to reach the people and to interest them and educate them with respect to sound, long-range immigration policies. This, it is to be hoped, will then result in necessary legislative reforms. The cause will lose its value and effectiveness if it seems to the people to be a snooty haven for starry eyed intellectuals and political scientists. The great importance of this subject matter to every American can not be over-stated and it must be so placed before the people.

In St. Louis a good number of people have joined together to form a St. Louis Committee on Immigration Policy. It is our desire ultimately to achieve the ends discussed here today. In a modest and embryonic way we have taken some steps in the right direction. We aspire over a period of time to bring about concerted interest and action on the part of the people of this community in the direction of a sound immigration policy. I commend to each of you the formation of similar groups in your communities.

The formulation of a wise and fair immigration policy must spring from a genuine interest of the people in shaping such policy. Public education and activity will ultimately cause our legislators to hammer, smelter and refine an immigration policy consistent with democratic ideals, fair and equitable in its impact on all people and consonant with the position of leadership which our nation holds among the free people of the world.

The role of the community in affecting and shaping immigration policy can be a dynamic and important one. It is your task and mine to see that such be the case. I urge you and your neighbors to act now.

PROFESSIONAL ASPECTS OF FAMILY LIFE COUNSELING

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IT would be a bold spirit, indeed, who would attempt to delineate the intricate chain of causality leading to the breakdown of marriage in our modern complex society. In the study of the dynamic, emotion-loaded relationship which constitutes marriage, the cautious scientist's retreat to the use of some noncommittal term such as "factor" rather than "cause" seems amply justified on grounds other than philosophical skepticism. Just as it is difficult to separate out and to evaluate the causality of the various elements which contribute to the building of a successful marriage, so, too, the factors involved in the breakdown of marriage lend themselves to no facile analysis. Perhaps the psychologist, working through the night like some patient Penelope, may succeed in unraveling the close-knit threads in the web of some one individual's life, but when two or more lives are closely interwoven, and the threads have become hopelessly tangled, surely the prudent scholar will proceed with misgivings, and the honest, with qualifications! This warning is not meant to be an invitation to despair. The fact that it is often impossible to distinguish clearly cause and effect in a dynamic reciprocal relationship does not invalidate all analysis of the situation.

Sociologists tend to approach the problem of marital instability at two different levels. First, they point out what is happening to the family as an institution. Here they underline the structural changes brought about by the rapid transition from a rural to an industrialized urban society and the ideological changes introduced through the gradual secularization of family values stemming from the denial of the sacramental nature of marriage. This first approach establishes the general frame of reference within which the individual family can be studied. Second, they look at the individual families that are in trouble and attempt to single out the various factors leading to tension in the marriage relationship. This second approach is the one I shall pursue briefly in this paper.

The problem of classifying the factors in the disintegration of marriage occasions no little difficulty. I have attempted to establish

categories which would be meaningful as well as helpful for future analysis. For this reason, two broad, generic groupings have been used. The first group includes all those marriages which are entered into under conditions and circumstances seemingly more or less unpropitious to success. Here are placed "war marriages," marriages in which the bride was pregnant at marriage, and marriages in which children were absolutely excluded from the beginning by one or both parties. The second group includes all the rest of the cases, namely, all those marriages entered into under apparently normal conditions.

I shall not spend any time on the cases found in Group One. However, it might be interesting for marriage counselors to consider what they would do when asked to aid such marriages. Actually, many of these marriages should never have taken place; but they have, and there is the counselor's problem. When we turn to consider the marriages included in Group Two, we discover no obvious predictable reasons why they should not have been successful. What happened to them? Well, in one of my studies covering some 7,000 cases, drink and its concomitant vices accounted for approximately 30 percent; adultery, for about 25 percent; irresponsibility and immaturity, about 12 percent; temperamental incompatibility, another 12 percent; in-law trouble, about 7 percent; serious sexual problems, a little over 5 percent; and the mental cases, religious quarrels, money problems, and a certain number of unclassifiable cases made up the remaining 7.4 percent. In another study of several hundred cases, I discovered that adultery accounted for about 35 percent of the cases, drink was somewhat less than in the first study, and the other areas remained about the same.

This is not the place to enter into a detailed discussion of each of these separate categories although I have gathered sufficient data to render further analysis fruitful. However, I feel that some observations are necessary for the present purpose. In the first place, although as I have indicated, it is frequently impossible to get at the real cause (assuming there is any one real cause involved) of the trouble, the cases as I have presented them here are the cases as they present themselves to the marriage counselor. These are the cases that the counselor faces. In other words, by the time they reach him, they have undergone this stage of disintegration and his task consists in trying to help them as they now are.

Second, although help may require that the counselor probe more deeply into the individual cases, many of them have reached such a stage of disintegration that the first steps will necessarily have to consist in remedying the present unsatisfactory situation. I insist on this point since the observation is often made that the sociologist is merely pointing out symptoms. Whether or not this is true in all cases remains a moot question, but from the point of view of practical assistance, the counselor cannot wait until further advances in the social sciences make it possible for him to grasp the integral chain of causality in these troubled cases. He must study the case before him, form a judgment and proceed on that basis.

Third, I believe it is the experience of every counselor to feel that they get to the case too late. If the couple could only have had help when difficulties first arose or when they were first establishing their family relationships! This points up a basic need. Greater emphasis is required on marriage preparation. Particularly today when our culture presents so many alternatives to action and supports so few ideals, individuals need special help in preparation for marriage. In regard to marriage we cannot assume that the birth certificate is a gauge of maturity.

WHO GOES THERE

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MOST of us when confronted by the challenge, "Who goes there" immediately think of identifying ourselves and our right to be where we are. That might well be a part of what we are discussing today, considering the number of people who feel they are in a position to advise, direct or counsel on the subject of marriage and family relationships. But for the moment I'd like to consider *who* goes *there*—to a Catholic social service agency for help with a marital or family problem. In a multiple-service agency, such as ours in San Francisco, it would be impossible to say how many requests for placement of children, financial assistance, help in handling children's problems, etc., are actually requests for help in working through a difficult marital relationship. Therefore, for purposes of discussion it seemed best to select for discussion

only those families who requested or were referred for marital counseling to see who they are and where they come from.

In a six-month period, from September, 1952 to March, 1953, total applications for family casework at San Francisco Catholic Social Service averaged around 220 individual families per month. Of these approximately 16 requests per month were specifically for marital counseling and these are the ones I will wish to discuss. I have no way of knowing how this compares statistically with other agencies—whether it is a significantly low percentage of such requests. I wonder whether we are reaching all the Catholic families who need help.

I do know that out of the total of about 100 cases, 17 percent had gone to the Family Relations Bureau of the District Attorney's office *first* and were referred by them to our agency. This meant that the family was already in a crisis situation—with the complaints varying from non-support and desertion to assault and battery, drinking, neglect of children. Even though the District Attorney's office tries to make "good referrals," only one-third of the clients so referred kept their appointments and were able to use the services of the agency.

Where did the rest of the referrals come from? Parish priests referred 7.4 percent of them. I wonder what proportion that is of the total number of families who come daily to the Parish House to ask for advice, to complain about their spouses, to request ecclesiastical permission for separation or divorce. Are these families practicing Catholics? If so, who sees and helps the couples whose marriages are not valid, those whose irresponsibility and immaturity is expressed not only in marital discord but in a rebellion against authority, against God and religion, those who are fearful of a priest and of anything with Catholic attached to it? Yes, we all see a few of these people but are they in a large part the two-thirds who do not follow through on referrals?

But where else do these people come from? Five percent were referred because doctors or visiting nurses felt that family discord was a part of the basis for health problems; 44 percent came to the agency on their own, obviously wanting to do something about their unhappiness. Certainly we would want to know how long the problem had existed and what else they had done about it. Of this group, 2 percent had written to an "Advice for the Lovelorn" column and luckily had been referred to the Catholic agency.

Incidentally, this same "Dorothy Dix" recently said that she had a monthly case load of 2,000. We hope only .0002 percent are Catholics.

The remaining 27 percent of applicants were referred by relatives, friends, neighbors, former clients. Obviously, we could elaborate on the various phases of "how" people come to the agency but I would still wonder whether we are doing all we can to reach families who need help, whether the other disciplines know enough about us to feel secure in referring people to us.

But let us go on to "who" went to the agency? Is age significant? The age range in cases reviewed was 19 years to 56 years for the husbands and 17 years to 60 years for the wives with about 50 percent of the group in the age range between 25 and 35 years of age. How long had these couples been married? Anywhere from one to 40 years with the largest percentage being the group who had been married from five to 10 years. Were most of the marriages "in the Church"? At least 75 percent were, but herein enters the problem of practical Catholicity. The other 25 percent had either been married out of the Church or were married only in the sense of living together and rearing a family. Were these people rich or poor? Financial difficulties may often be one of the symptoms of family discord but poverty *per se* seems not to be a factor in most of the cases. Financial assistance was involved in only six of the cases. Incomes varied from $200 to $600 per month. Educational backgrounds ranged from third grade to graduate students and professional people. Did these people have children? Only six couples were childless, over a third had one child and a little less than a third had two children. The rest of the families had three or more children. Were both husband and wife interested in doing something about their problem? Only seven individuals (either husband or wife) refused outright to come to the agency for even one interview.

From these facts it is difficult to draw a composite picture of "who" goes "there," and it just as difficult to predict success or failure in counseling around marital problems; whether one or both partners in the marriage comes for help does not in itself predict success or failure. Willingness on someone's part to do something about the problem is certainly a strength; of course participation by both partners is ideal.

We have touched briefly on "how" and "who" came "there"—to

a Catholic agency. I would like to emphasize "there" in terms of what we are doing to help those who have come. Are we able and skilled enough to proudly identify ourselves when the challenge is made, "who goes there" by what has been done for them?

COORDINATION OF CASEWORK PRACTICE WITH OTHER DISCIPLINES

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I WAS deeply touched by the invitation to present a short paper emphasizing the results of social casework with families and presenting material illustrative of casework practice coordinated with other disciplines.

I ask that you kindly forgive any mistakes I may make in the use of your language, as I am not accustomed to your vocabulary, its correct pronunciation and grammar.

This request has forced me to go deep into our case-records in search of the case that would illustrate in the best way possible the point which I was asked to emphasize. Many cases involved one or another form of the various disciplines that we know of, but a short story on each one of them would have taken more time than I was allowed. So, here is the story in which I was fortunate enough to find cooperation with most of the professions we deal with in the process of rehabilitation.

The case was that of a man in his middle forties, who was sent to our office by officers of the Municipal Refuge. The reason for the referral was that this man did not appear to be the usual type of night-shelter client, and authorities at the night-shelter thought that something could still be done.

Before I go any further, I believe it would be better to identify our client. As I have already said, the man was in the middle forties, well dressed, though his clothes needed some reconditioning. He walked like one under a heavy burden and his face showed traces of stress and fatigue. After the usual introductions he asked for employment. He showed reluctance to speak about his aptitudes. All he wanted was some ordinary office work. He would even accept such work as time-keeper or something similar. When he was questioned about his former places of employment and employers, he became confused. Same was true when asked about his civil status.

A little later, due to the reserved attitude of the social worker, he became more confident and declared himself to be a lawyer. His civil status was "married." Immediately afterwards he burst into tears. The social worker suspected something of what was in this man's mind, so he kept silent during these painful moments. When our client could straighten his head, the social worker attempted to encourage him with such words as "Most of the time, things end properly with one who is determined to take his situation in hand and cooperate with those able to enlighten him."

Our client seemed to be plunged in deep thought as if he were living over in retrospect the years of his life. He begged us not to try to find his wife and, especially, if she ever became known to us not to tell her his real condition. He said he had been married 14 years, during which time they had four children; they had been separated almost a year. He explained that his wife had repudiated him on account of his heavy drinking, but that he was not angry with her. He believed that he deserved what had happened to him.

He wished that his wife would believe him when he said that he had decided to rehabilitate. The resolution he had taken this time was nothing like many promises he had made before. He was sure his wife would not believe him because he had made so many promises to her that she no longer trusted him. She set only one condition for his return—it was that he should live away from her and the children as long as his behavior constituted a shame for the family and a bad example for the children. As an intelligent man, he understood and left.

No one would suppose that this punishment was a stimulant likely to cure him of his alcoholism. On the contrary, lonesomeness, worry, shame, anxiety and remorse were only more reasons to seek forgetfulness in intoxication.

After his family, this man's first victims were his clients, who were at first neglected, then speculated upon. Then came his professional confreres with whom he contracted many loans. Finally, fraudulent affairs brought his expulsion from the Bar Association. He was now completely ruined and brought down to begging in the same way as regular citizens of "Skid Row" or the "Bowery." He often thought of putting an end to his life, but his sense of self-preservation withheld him from doing this. At this moment he seemed to have exhausted the story of his life. He then sank in his chair.

During the narration of this statement, the social worker listened in silence, though a plan was growing in his mind. It seemed evident that he should call for the services of the psychologist (who is also a specialist in alcohol studies). This was for the purpose of ascertaining to what extent the client might be rehabilitated.

A visit was arranged with the psychologist and interpretation on the necessity of this interview was made to the client. The report from the psychologist completed the information obtained by the social worker on the history of the case. In his interview, the psychologist tried to find the reason for the man's alcoholic addiction. Here is what he learned. Many years ago, intimacy between man and wife started to cool down. Often, the man felt rejected. Though he never suspected his wife of infidelity, he still believed she was a good wife and a good mother, he thought at times she judged him a little too severely. Repeated rejections had a depressive effect on him as he was frustrated. The anger that followed often brought about quarrels which later caused remorse. So to forget what happened, he would occasionally drink—very little at first but enough afterward to allow his wife to notice it. This misconduct only made the situation worse. Like a vicious circle, alcoholism developed to the point of bringing about the present situation.

This was the story of the man in regard to his alcoholic addiction and his separation from his wife.

After a case conference between the social worker, the psychologist, and the supervisor, it was decided to obtain permission from the client to interview his wife so that we could have her version of these unfortunate happenings. When such permission was obtained, after some difficulty, on the client's part, it was not so easy with his wife. She definitely refused all cooperation with the social worker, asserting that she knew her husband for a much longer time and that she had tried everything. Her husband had proven his real intentions by drinking more and more up to the point that she had been obliged to make this decision for the sake of the children. She stated that he really was not interested in her nor the children since he had never stopped drinking after he left home, according to reports she had from his relatives and lawyer friends. She also added that these were more drunkard promises of which she already had enough.

This attitude was not very encouraging for the social worker. Nevertheless, the wife's cooperation was still necessary. Means had to be found to obtain it, otherwise no plan could be made. At this point the social worker contacted the parish priest. The latter knew the history of this family a long time, but he believed, like us, that there was a possibility of rehabilitation. He also was interested in the social worker's desire to know how all this had started, since the first years of the couple's married life were harmonious and normal.

Inasmuch as the wife appeared to be the only one who could give the true reason, and the priest appeared to be the only one able to penetrate into this domain which had not yet been explored, this is what was done.

We held another case conference with the persons already mentioned plus the priest. In his efforts, the priest did not have to share any secrets. But by the information supplied and the guidance given, he was able to help re-establish peace and happiness in this home. He was able to add the following to the record:

> "Before the birth of the last of the four children the wife remembers that she felt less attracted by her husband. Not that she did not love him as much, but in a different way. To explain this change, she stated that her husband did not consider her any more as his love but rather as his servant. For instance, he would not care any longer for the neatness of his person . . . he had such a bad breath . . . he had developed selfishness to a point where he would rather drink than care for her and for the children. He did not even care any more about the success of his business."

The picture was now taking shape. We had found that alcoholism followed quarrels, which followed anger, which followed frustrations caused by rejection, which itself was motivated by the impression given by the husband through his behavior and lack of care of his person. We had now to find the reason which motivated such behavior. Only a physical examination and history of the client in regard to actual conditions could reveal the reason.

In addition to the damage done to the liver and stomach by heavy drinking, the physical examination revealed a defective digestion over a period of years due to long-neglected, decayed teeth.

As recommended by the doctor, the client had his teeth pulled.

With the client's approbation, the doctor's recommendations were given to the social worker, who could allow the necessary credits.

The next case conference planned a tentative rehabilitation period in cooperation with Alcoholics Anonymous. The physical health problem being solved, moral support was necessary to attack alcoholic addiction.

Progress was made at such a rate through contacts with the social worker, the priest and Alcoholics Anonymous, that a year and a half after the first appearance at the agency, the client was reaccepted in the Bar Association. He resumed his practice in court and in less than three months, was invited to return home by a loving wife and respectful children, the original happy family.

This is one of those cases where I have been fortunate enough to meet almost all the professions with whom we cooperate. It could have been another type of problem involving some other type of cooperation, but in all cases it would have been through case conferences which we consider the basis of progressive cooperation.

NECESSITY AND FUNCTIONS OF AN ADOPTION COMMITTEE

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INSCRIBED on or in almost every courthouse in the United States we find the maxim: *Salus Populi Suprema Lex,* or "The public welfare is the supreme law." In the matter of adoptions, the welfare of the child is the supreme law.

Research discloses that a sharp difference of opinion has existed for many years regarding the tribunal that should govern adoptions and whether adoption procedure is legal or social, secular or religious. Social workers are exponents of a theory that adoptions are primarily social functions and not legal functions and have sought to restrict the jurisdiction of the courts and establish jurisdiction in a social tribunal. Members of the legal profession have to a great degree jealously sought to safeguard the jurisdiction of the courts and have claimed that social thinking should be ancillary to the jurisdiction of the courts. Lawyers have maintained that to deprive the courts of jurisdiction over adoptions would relegate us to the role of a government of men and not of law and that a bureaucracy would arise, in derogation of the independent judiciary, which would throttle the rights of individuals and deprive them of due process of law. The bills that have been introduced in our legislatures in recent years show a sharp difference of opinion as to what a modern adoption code should be. By looking into the past we may have a guidepost for the future and it seems to me that the history of adoptions might aid us in forming a better opinion of the road that we should take.

Anglo-Saxons were slow to follow the custom of adopting children, but it was extensively practiced by all Aryan peoples. The Code of Hamurabi, compiled from 2285 to 2242 B.C., shows that the doctrine of adoption was not unknown to the Babylonians. Adoption was known to the Hindus, to the Athenians and Spartans, as well as to the Romans and Ancient Germans and was familiar to the writers of the New, and probably the Old Testament. St. Paul, himself a lawyer profoundly instructed in Hebrew jurisprudence, assumed the doctrine of adoption to be well-known to his readers and used that doctrine to support his arguments on

matters of faith. Adoptions were known to the Roman law, were attended by ceremonial dignity, and required the sanction of the Curiae. Adoption was unknown to the common law of England, and is a creature of statute in the United States. The first statute in Missouri was adopted in 1857, but prior to that time adoptions were probably enactments of the legislature as we know that at least one adoption took place by an enactment of the legislature in Missouri before the passage of the first adoption statute. Adoption was an incident of Spanish law and was incorporated into the Code of Napoleon and thereby found its way through Louisiana and Texas into the statutes of other States. Early legislation authorizing adoptions in the State of Missouri followed the chief features of the Justinian Code.

Adoption removes a child from the blood stream of its natural parents and transfers it to the blood stream of the adopting parents. An adoption proceeding involves civil rights and is a civil suit despite the fact that the religious rights of the natural parent or parents and the religious rights of the child should be respected by the courts and such religious rights have the sanction of statute. While the proceeding is a civil suit, by advanced and progressive thinking the inherent and inalienable religious and social rights of the child should be a dominating factor in the civil proceeding. That is why, as the wisdom of the law unfolds, social workers have become an important arm of the court for purposes of investigation of prospective adopting families, for investigating the social and health antecedents of the child and for supervising the child in the home of its prospective adopting parents during the period between placement and adoption. The thinking of social workers should have a great influence on the court and no one can doubt but that that thinking has already had such influence, but by maintaining jurisdiction of adoption proceeding in the courts, due process of law guaranteed by our Federal and State Constitutions is maintained and the rights of children, natural parents and adopting parents are preserved. Many States are today without adequate adoption codes because of the cleavage in thinking that exists among proponents and opponents when bills for adoption codes are introduced in our legislatures. It is obvious that administrative procedure regarding adoptions can never take the place of courts for numerous reasons, including the problem of inheritance where titles and estates of inheritance can only be determined by judicial

decree and not by findings of an administrative body. Jurisdiction to determine both law and facts must continue to be vested in our courts as otherwise chaos would result and the sacred rights of life, liberty and property would be jeopardized. Such courts should never be relegated to the performance of a ministerial act of approving the findings of either administrative bodies or social agencies. However, our courts must recognize and take cognizance of the fact that social workers are far better equipped than are the courts to analyze the social aspects of a prospective adoptive home, just as the courts should recognize and take cognizance of medical and psychiatric factors regarding prospective adopting parents as well as the child. Religious rights of the natural parents and the child must be preserved by the courts and they should, therefore, take cognizance of the canon law in the religious field.

It is, therefore, obvious that the facts presented to a court having jurisdiction over adoption proceedings should include the results of findings by an entity composed of social workers, lawyers, medical men and members of the clergy and Religious. Since an adoption proceeding is a civil suit, it should only be presented to the court for adjudication by a member of the legal profession. It is in the field of supervision and investigation that the social worker can make the greatest contribution, and the function of such worker comes into play before the petition for adoption is ever presented to the court for adjudication.

How, then, can the various factors that must form a part of the procedure before adoption be called into play by an agency so as to preserve the rights of each interested party and take into account the welfare of the child? In my opinion that can only be done by the formation of an adoption committee which counts among its personnel experienced and qualified social workers.

Certain types of personnel are absolutely necessary to the proper functioning of an adoption committee. Such a committee should include among its members at least two members of the clergy, preferably pastors, a member of the Religious in charge of a home or hospital that makes a specialty of caring for unwed mothers, a married woman and a married man of mature judgment, at least two medical men, one of whom should be a pediatrician and one of whom should be a psychiatrist, at least one lawyer and at least three social workers with mature judgment and experience. In no other way, in my opinion, can the problems surrounding

adoptions be solved. When the committee is passing upon the adoptability of children and the suitability of adopting parents, the caseworkers who have investigated the respective homes and are familiar with the type of children to be placed in those homes should be in attendance and asked to present their views. Members of the adoption committee should have for study a complete record of the result of the survey of the homes and characteristics of the prospective adopting parents and the history of the child proposed to be placed with those adoptive parents. The diversity and extent of the problems that come before such an adoption committee can hardly be imagined and in order to solve those problems for the best interests of the child the viewpoint and experience of all members of the committee, including the caseworkers, should be required. No one person is intelligent enough or experienced enough to solve those problems. Today the tendency is toward specialization and particularly is this true in the science of social work. The experience and wisdom of a diversified committee is needed. Even the presence of a pediatrician and a psychiatrist does not solve all of the problems that beset the committee when confronted with medical problems. Witness a prospective adopting mother who has had a history of cancer and her attending physicians have reported that subsequent tests over the years have disclosed no recurrence of a cancerous condition after an operation, the medical men on the committee are able to consult specialists in the field of cancer to determine the likelihood of recurrence predicated upon the tests and findings of the attending physicians. Witness other cases where problems of different import may appear, some of which are medical problems and some legal problems, some problems of characteristics of the adopting parents, some, the likelihood of complete reform after the commission of a crime or misdemeanor, and some, as to whether sterility has resulted from the practice of birth control. In my opinion it is imperative that the combined thinking of lay and professional persons be utilized to properly analyze and evaluate the problems that arise in adoptions. If any member of the legal profession present is of the opinion that the legal work connected with an adoption committee is not extensive, I would advise him to become a member of such a committee. In most large cities the judges of juvenile courts are rotated and they are not uniform in their thinking regarding the statutory requirements of transfers of custody, adoption proceedings and the

like: In most States having modern adoption codes, an extensive waiting period between the time of placement and the time of adoption is required and the papers executed by an unwed mother shortly after the birth of the child may have the approval of the juvenile judge sitting at that time but may be wholly contrary to the idea of the judge sitting when the adoption petition is filed, perhaps a year later, and this when the unwed mother cannot be found or perhaps has married someone who knows nothing about the birth of the child. You may consider this an argument in favor of adoptions by a tribunal other than the courts but, troublesome as it is, the problem is small compared to the loss that would be sustained if courts were deprived of jurisdiction over adoptions.

There is to me something startling about adoption committees, particularly in the Archdiocese of St. Louis. We all know about committee work and how difficult it is to obtain faithful attendance from committee members. Our experience regarding the adoption committee in St. Louis has been just the opposite. Practically every member of the committee has been most faithful in attendance and has taken great pride in the work of the committee. While it is only natural that differences of opinion should arise, a spirit of harmony always prevails because each member of the committee knows that the welfare of a child is at stake. Pride of opinion gives way to reason and prudence and the charity of Christ. For any member of such a committee to become filled with zeal, enthusiasm and charity for the work he is performing, all he has to do is to observe the smiling face of an adopted child and the luster and glow that appear in the eyes of the adopting parents. He will immediately be converted to the importance of his work.

There is another reason why the establishment of an adoption committee is imperative. We all know that the requests for adoption far exceed the children available for adoption. Let us assume that one person has the power and authority to approve or disapprove an applicant for adoption. Suppose the applicant is a person of considerable influence but it is felt that the home is not suitable for an adoptive home. Pressure is applied to the one authorized to approve adoptions and he is maligned on a charge of favoritism, discrimination and lack of judgment. It makes no difference whether the person having such authority is priest, social worker or layman, criticism hurts and becomes a real burden over an extended period of time, no matter how courageous such person

may be. If an applicant attempts to exert pressure over someone he may know in the agency, all that person has to say is that the application was rejected by the adoption committee. This may not be the courageous way but it is the way of prudence and common sense. If anyone here present is of the opinion that pressure is not exerted to obtain a child for adoption, all I ask to convince you is for you to become a member of an adoption committee. Pressure is easily resisted by a group and the welfare of the prospective adoptive child is thereby safeguarded.

Before closing these remarks I would like to be recorded as saying that too many private adoptions take place through hospitals and with the cooperation of members of the medical profession, and some of our Catholic hospitals and Catholic doctors have been guilty of this practice. A printed booklet on policies and procedures in placement of children for adoption has been approved by the Archbishop of St. Louis and has been sent to doctors and hospitals but I regret to say that it has not yet been uniformly followed. It is difficult for me to see how any hospital or any doctor could be a party to a private adoption with its resultant consequences, to say nothing about the welfare of the child. Some children have been privately placed in homes that do not even approach the standards required by an adoption committee, with the result that irreparable damage has been done to the future welfare of the child, materially and spiritually. Who knows what souls have been lost by such practices when a child has been deprived of the Christian environment to which he is entitled.

Some of you may be of the opinion that the approval or disapproval of adoptive homes by an adoption committee consumes too much time of busy persons and that the average home and the average child could be passed upon by the caseworker or her supervisor. That is true in theory but who is to determine what is an average home or an average child. In my opinion the time spent by the committee in passing on all of the children and all of the homes is time well spent and is a distinct act of Christian charity. It is argued, and not without reason, that the adoption committee could establish policies to be followed by the caseworkers and by the supervisors, but the fact remains that someone must then determine whether this or that specific case comes within the purview of such established policy. When there is nothing unusual about the home or the child, it is necessary for the adoption com-

mittee to spend but very little time on the matter so it seems to me a far better policy for the committee to pass upon all applicants and all children rather than to attempt to regulate by policy. Social workers, God bless them, are not only absolutely necessary in all adoption plans and policies but their work and their opinions in the average case have great weight with the adoption committee and are probably the decisive factor in the majority of determinations. The final authority, however, and the final responsibility should rest with the adoption committee. Courts, members of the medical profession, social workers and members of the legal profession should all recognize the rights, scope and limitations of one another in the matter of adoption procedure, as in no other way can we have a progressive adoption procedure that safeguards the rights of all and particularly the welfare of the child.

I started this paper with the quotation of a legal maxim and will end it the same way. So that no antipathy may arise, I would recite to the courts, members of the medical profession, social workers and members of the legal profession, the old legal maxim: *Sic utere tuo ut alienum non laedas,* "So enjoy your own rights as not to injure those of another."

COUNSELING TECHNIQUES IN SUPPORTIVE SITUATIONS

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THE title of this paper implies a more inclusive treatment of the subject than the frame of reference chosen for it makes possible. I will therefore present by way of introduction and explanation the limited scope of the material to follow.

A year ago at the National Conference of Catholic Charities the Rev. Charles A. Curran conducted a workshop on "Counseling" which I was privileged to attend. This experience, plus the study of Father Curran's recently published book, *Counseling in Catholic Life and Education*, and subsequent conferences and correspondence with the author, confirmed my decision to use this material experimentally in my course in basic casework at the National Catholic School of Social Service of the Catholic University of America. Counseling is an integral part of casework whether it occurs briefly and spontaneously within a single interview or is accepted as the level of treatment in which client and worker are engaged in a series of interviews over months of deep and meaningful relationship. In deciding to explore with my students the contribution which the findings from the practice of a clinical psychologist might offer to this area of casework activity, I was comfortable in my conviction that I was following in the tradition of casework from its early beginnings—that of searching out and subtly making its own new knowledge from other disciplines similarly engaged in the art of helping.

There was a further motive in attempting to make this content available for first-year casework learning. I believed that Father Curran had made a unique and lasting contribution to all of us who come close to troubled people in firmly establishing the art of professional counseling, even on the natural level, within the matrix of the Christian virtue of prudence. But I was especially concerned to offer to the beginner in the field this inspiring challenge to lift the development of skill in counseling above the merely pragmatic base to the supernatural plane and see in it the opportunity, simultaneously offered, of exercising oneself in the virtue of prudence while enabling another to grow in the virtue of counsel.

The second semester of the academic year, the period when the course content is normally devoted to the consideration of counseling in casework treatment, was selected as the time best suited to initiate this new material. The book was assigned as required reading and the students' interest and cooperation was sought in lending themselves to the experiment of testing out its practicability for casework learning. Five class sessions of two hours' length were devoted to discussion of the book's content and in relating it to the case study material currently in use in the course. All of the students, with few exceptions, were young people without previous experience in social work. I served as their faculty adviser and followed their work in the field as consultant. The majority of them were assigned to three student units, each under the supervision of a faculty member, so that it was possible to secure close integration between teaching in the classroom and in the field. All of the field supervisors had been advised in supervisors' meeting or individually of the use of the new material and many were reading it currently with the students. They were extremely helpful in pointing up counseling opportunities in cases that were being carried by the students on a level of environmental manipulation or supportive treatment, and in scrutinizing with the students evidences of growing skill in interviewing as the latter attempted to put their new-found knowledge to work. As is usually the practice at this period of the year, effort was made by the supervisors to assign one or more cases to the students in which counseling aspects bulked large in treatment. It was in this group of cases that a quickening of insight into the clients' part of the counseling relationship and at least a beginning use of skill by the students were significantly noted.

Before attempting to take soundings of this growth in knowledge and skill on the students' part, it may be necessary to attempt to assess at this point what in the book was actually "new" or "different" that provided the stimulus to growth which the students claimed as their experience and which the observation of supervisors and instructor corroborated. Many of you here, I am sure, are well acquainted with the book; for those who are not, an extremely abridged digest of its contents, which is all that time would permit, would be a disservice rather than a help. I shall have to content myself, therefore, with the attempt to highlight some of the handholds to learning which the author offered these beginners as they strove to achieve initial skill in the helping relationship.

"Counseling,"[1] according to Father Curran, "is a definite relationship where, through the counselor's sensitive understanding and skillful responses, a person objectively surveys the past and present factors which enter into his personal confusions and conflicts and, at the same time, recognizes his emotional reactions so that he not only chooses better ways to reach his reasonable goals, but has sufficient confidence, courage and moderation to act on these choices."

A very high goal this definition sets for students in the early and middle twenties of life with little wisdom or experience to offer to persons in trouble and surely very little knowledge, as yet, of themselves, to act as effective counterbalance in relationship against egoistic needs and impulses. But the student, like the person he is trying to help, must begin wherever he is, bearing the responsibility and oftentimes the frustration and the pain of realizing that even beginning practice happens in the reality of the client's life situation and is fraught with possibilities of good or ill, success or failure. As we reviewed the experience together, the students and I, it seemed to us that what they gained was not so much new knowledge but clarification of all the learning they had been assimilating, throughout the academic year. They had been intensively preoccupied up to the middle of the second term in breaking ground. At this point they began to recognize the foundations of the structure that was building. There was form, design, purpose to the activity that up to then had seemed many times haphazard and accidental. Their attention was now focused more surely on their own doing, than on the other elements of beginning learning—knowing, understanding and feeling—which had primarily engaged them heretofore. They took what this new context offered and, rejecting comfortably what they could not use, fitted it into their present framework of accepted casework concepts and principles, not finally, but putting it to the test of their own practice and experimentation.

At the end of the term the students were asked to prepare a brief statement of the meaning of the book to them. The values which they assigned to the use of Father Curran's material seemed to cluster about several main points which appeared uniformly throughout their papers. I should like to identify these in the students' own words. Perhaps the most consistent agreement was

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[1] Curran, Charles A. *Counseling in Catholic Life and Education*, New York, The Macmillan Co., 1951, p. 1.

focused on their appreciation of the author's integration of Christian principles with social work practice. This sort of statement was found again and again: "Father Curran's text indicates the reason why these principles can and should be employed, and gives to the Catholic social worker a firm platform on which to base her acquired knowledge."—"In its Catholic philosophical orientation it clearly and logically presents knowledge necessary to the caseworker: the importance and positive influence of virtue, especially the personal virtue of prudence in the motivation of the client."—"With Father Curran's assistance we see more realistically our chosen vocation as no mere earthly day-to-day task but rather as a means of human development and personal sanctification all too often forgotten in the routine of office procedure."

Next in importance to an understanding of the "philosophy behind counseling" as one student phrased it, the group expressed their satisfaction at being able to incorporate much of their understanding of the process of self-directive counseling into skill in casework. Their interests appeared to be sufficiently broad and inclusive to enable them to make a synthesis of past learning with new knowledge from whatever discipline it derived. Of this they said: "In this process (self-directive counseling) there is found much that is already included in the body of casework knowledge but the peculiar analysis and synthesis of techniques included in Curran make the total picture seem clearer and more logical."—"Although we have seen some of the concepts stated elsewhere, they have not been stated as fully, in such minute detail, as in this book. For example, the 'direct treatment' which Gordon Hamilton refers to as counseling in her book, *Theory and Practice of Social Casework,* is discussed only in the barest essentials." For this same reason others considered the book as valuable as the aforementioned text and "surely an excellent supplement to it." Several commented that the value of Father Curran's book was enhanced by the foundation derived from Miss Hamilton's text and other writings in the field, with which they were familiar by the time the former book was introduced. "With basic casework principles at our disposal we were able to use Father Curran's material as an elaboration and thus move with his help into the more practical sphere of personal integration through counseling, from the viewpoint of both the counselor and the person."

Throughout the students' papers there were many frank state-

ments of specific ways in which they individually had made the material their own. Most common were straightforward admissions about coming to a recognition of the need for "really listening to the client," "following his feeling" and "learning to curb the lay impulse to give advice." They said variously: "It was not until I studied this book that I realized that workers need not always be doing or saying something. I am afraid that I must admit that I was giving more advice than I ever would have imagined."—"The book has clarified my thinking and made the distinction between counseling and advice-giving clear."—"I am not so prone, now, to believe that I have to rush in with advice or at least say something to an upset client. Instead I try to respond understandingly and sensitively to his anxiety and give him the chance to reorganize himself."—"The core of the book for me is the discussion of the five phases of the counseling process. Time after time my case load at the agency has presented the opportunity to see these phases unfolding. Virtually every one of my cases affords the possibility of seeing some aspects of these principles come into play."—"The part of the text pointing up when and how to mirror the client's conversation in the interview cleared up a great many questions in my mind about this process and its value and I am beginning to use it with at least some success."—"Since reading the chapter on 'Examining Present Conflicts' I have been especially observant of the people with whom I have been working in the public agency, particularly new applicants. They are usually anxious, uncertain and depressed. One such client was so overwhelmed with confusion and conflict that she was unable to write her own name. I tried to put into use with her some of the ideas I had learned from Father Curran and as the interview progressed she became much more comfortable with me and I was able to get a clearer understanding of her problems."

Not all of the comments were confined specifically to help received in the interviewing situation. Many implied or stated directly benefits derived from the book in learning more about themselves, personally, as well as professionally. As: "The information about basic principles which Father Curran has woven throughout the book can also help one outside the counsel room, especially in one's own personal life."—"I found many of the concepts discussed in the book, such as the need for adjusting to reality and acquiring self-understanding and integration, helpful to me not

only in aiding my clients. In applying these theories to myself they helped me to understand my own feelings and behavior."

Casework learning is of its very nature essentially practical. Any final assessment of the value of content from class discussion and required reading must be made in practice where learning is put to use. Agency supervisors and faculty instructors following the work of the students in the field were in agreement that the text we have been considering here helped materially "to put the year's learning together," as one of them phrased it. "The casework process with its several steps and basic principles, the casework definition employed, the levels of casework treatment considered appeared as separate entities until we were well into the second semester. Then, somehow, learning from whatever source became integrated, fitting together recognizably to make the experience a total whole, rather than simply the sum of its several parts."

The supervisors believed that Father Curran's material assisted greatly in this unifying process because it helped the students to understand what people in trouble are really like and what their part as caseworkers was in trying to help them. They noted in the students, more acceptance of the process as truly client-centered, and because of this, greater sensitivity on the students' part to the development of the virtue of counsel in the client as inherent in the process. Greater emphasis on the dignity of the person with his right of self-determination and more fidelity to the concept of reality were evidenced increasingly in the interviewing situation. At the close of the term when faculty instructors were reading records from each student's case load, it was gratifying to them to see, in a period when students were separating from case loads and agencies, how realistic they were and particularly how related they were with clients in their final interviews.

The students recognized that the method of self-directive counseling, as set forth by Father Curran is most closely related to the counseling level of casework treatment. They did experiment, however, in using skills tested out in counseling, with clients who were being helped at the supportive level and through this experience came to the belief that the reality concept was valuable to them in assessing the capacities of the client and in mobilizing them toward his adjustment. Some of their activity in these situations would not fall within the precise definition of counseling employed by Father

Curran and might better be described by his term "guidance"[2]—the immediate application of knowledge to the individual person according to his particular needs. And yet even in instances where treatment was held purposefully to the level of supporting the client in and through his situation by means of the casework relationship there were not infrequently illuminating "patches" in the case histories showing clearly how this individualized knowledge became activated in the "unique, living event" of casework to emerge undeniably as the Christian virtue of counsel.

In one place in his book Father Curran describes counseling very simply as[3] "a process in which a person is able to talk freely to someone in whom he has confidence and who does not make him more resistant and emotional by trying to tell him what to do." By this process "he is often able for the first time to see previously hidden factors which enter into his problems. This broadens his outlook so that his choices are made in the light of more ultimate implications of his action. If, at the same time, his appetites are directed toward these choices, he will then be able to carry them out in a happier, more productive and virtuous way of life." It is this description, which seems most apt to counseling considered as an integral part of casework, which I found frequently verified in the practice of the first-year students working for the most part at the level of psychological support and environmental manipulation. As illustrative material I should like to cite briefly here three situations carried by as many students assigned to the three student units supervised by school faculty members.

The first student was a young widow with a child, having her first experience in social work in the Public Assistance Division of the local Department of Public Welfare. The case in question involved a mother of four small children whose husband was serving a first term in jail for housebreaking. The neighbors complained that the mother, an Aid-to-Dependent Children recipient, neglected the children. They said the little ones cried constantly from hunger and were always on the street ill-clothed and dirty. The mother was 25 years old but appeared much younger and seemed utterly unable to cope with her problems since her husband's absence from the home the past six months. It was an "emergency" as the electricity and gas had been shut off because of non-payment of bills and so the

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[2] *Ibid.*, p. 20.
[3] *Ibid.*, p. 37.

student called promptly all unprepared for the abject misery she would find. The house was cold and dark; the rooms were in utter disorder and reeked obnoxiously. The children, obviously malnourished, half-dressed and scabious, cried throughout the interview. A rat ran across the student's foot as she crossed the threshold. The mother was apathetic and uncommunicative. She roused from her listlessness only when her husband's name was mentioned and then spoke feelingly of her dependence on him and her loneliness without him.

The student's concluding statement in the report of this visit in the record was a gross understatement of her feeling about the situation: "I left with a feeling that this problem is a pretty difficult and complex one." Actually, as she discussed the visit with her supervisor she was in a blaze of righteous anger against the mother, the agency, society in general that could permit little children to suffer such deprivation. Naturally her identification was with the children. Carefully reared herself, her own child was a cherished and treasured possession. All children to her were of inestimable worth. It was dreadful, outrageous, she reiterated, and something must be done!

And something was done. And all the doing that transpired between that bleak October day of the first visit and the bright afternoon in May when she bade the family good-bye was the story not only of the troubled Dixon family but of the growth in knowledge, understanding and skill in helping of the young caseworker. It is difficult to tell such a story. It is something that must be experienced and shared in order to be appreciated. But there are signs of it that can be glimpsed in the meagre accounts of interviews in the case record, in the notes of student conferences of the supervisor, as one reads backward from the end to the beginning. And there is the memory of recognizable high-water marks of achievement reached from day to day and month to month as the story unfolded. The sudden shock of understanding, for example, the day the student finally came to believe that grief and loneliness and fear can numb one into apathy and indifference. Or the time that she made the discovery that physical neglect of children cannot always be equated exactly with lack of maternal feeling. There was, too, in this student's memorable experience in growing into a helping person the dawning of insight of her part in the situation that seemed to come in a lightning-like flash of illumination but was

prepared for through many hours of patient supervisory conferences. This sudden seeing into the fact that people know how you feel about them, no matter how kindly you may deal with them or suffer their transgressions; that there is no substitute for real understanding and acceptance; that anything less than genuine clear-sighted seeing into oneself and the other is spurious and counterfeit and cannot be used as legitimate coin of exchange in the helping relationship.

The dramatic moment in which this student came to recognize herself and her pre-conceived attitudes and prejudices as the stumbling-block in her effort at helping this deeply troubled mother marked the turning point in the case. From then on both young mothers worked together with growing mutual confidence, if not from the same vantage point of common experience, skills, and objectives. Upon the student lay the burden of supporting the relationship, of working within the client's limitations, and certainly these were many. But as the harassed young mother saw her way more clearly through her conflicting emotions she became gradually able to rouse herself out of her state of frozen immobility and made some halting efforts to pick up anew the tangled skeins of her life.

Perhaps the strongest objective evidence of growth on the part of client and student worker, each in her own area of responsibility, may be seen in a direct quotation from the case history which occurs near the final contact of the student with the case. She was calling upon the husband's mother to enlist the latter's active support in the situation as she realized that separation from the worker would constitute a real threat to the family stability that was slowly building. Her interpretation of the reasons for the young mother's inadequacy bespeaks the quality of her understanding of the behavior which had six months earlier so shocked and outraged her.

"In clarification of what help and service I thought her daughter-in-law needed I reviewed with her Mrs. Dixon's background and childhood experience of deprivation. I explained that my work with Mrs. Dixon had been centered on really accepting her as a person and on understanding how her problems were related to her experiences in life and her feelings and attitudes about these experiences. I said that the only way I had been able to reach this resentful and unhappy girl was through acceptance of herself and of support of her first small efforts to change. I sympathized with Mrs. Dixon, Sr., in her feeling about the earlier neglect of the children and agreed with her that things were still far from satisfactory in the

home. But I pointed out that there had been some evidences of growth to which she agreed. I evaluated with her specific incidents where I had observed Mrs. Dixon's efforts to meet the children's needs which she also affirmed. I then went on to say that much of Mrs. Dixon's behavior was symptomatic of one who had been denied a chance for wholesome development and personality growth. I tried to tell Mrs. Dixon, Sr., my own belief that if we were successful in helping her daughter-in-law to achieve right ways of living, such as caring properly for her children and placing a higher value on herself instead of just satisfying her primitive wants, I believed that we could feel that we had accomplished something very rewarding, that is, helping someone, who was at least temporarily unable to help herself, to a better life."

The second illustration of counseling at the supportive level is taken from the caseload of a first-year student placed in the students' unit of the Home Service Division of the American National Red Cross. In the first term the student's performance in the field was satisfactory but not distinguished. About the time that this case was assigned to her, the middle of February, the student says she began to be aware that something was happening to her. She was "waking up." She felt suddenly conscious of "belonging" to the school, to the agency, to the total learning situation. It was about this time that *Counseling in Catholic Life and Education* was assigned as required reading and became a dynamic part of class discussion for the ensuing five weeks. It is to this circumstance, largely, that the student ascribes the sloughing off of her previous immobility, her suddenly heightened interest in learning and quickened pace in achieving skill in performance.

She was young, not yet 23, and this case situation like so many others assigned to students and young workers called for sensitive participation in problem content that up to now had been completely outside her own area of experience. The service requested by a young woman not much older than the student was for marriage counseling. It was evident to the student from the start that the client had no hope whatever of salvaging the marriage but was pathetically asking to be readied and steadied for the shock of its impending dissolution which she felt unable to accept as a reality. She had been married after a brief courtship to a young lieutenant six years before. He had left for overseas duty very soon after the marriage and was still stationed there by his own request. She

admitted in the intake interview her worry that her husband might have "another family" in France. "They say many of them do," she said sadly.

It was the "urge to reality" which enabled Mrs. Barrett thus to bring out desperately her anxiety about her husband's neglect and suspected infidelity, and ask for an early interview so that she could go to work on her problems. Then under the impact of experiencing that reality through expressing it openly for the first time she retreated in the subsequent interview with the student into withdrawal and evasion. Over a period of three months in a series of five interviews, corresponding interestingly to the five phases of counseling described by Father Curran—problem stating, analysis, synthesis, planning and re-evaluation, the student perceptively and sensitively shared through relationship the struggle of the young wife to move away from a shadowy world of make-believe in which she tried to find comfort into the steadying reality of life as-it-is.

Midway in the fourth interview, the student is posed with the inevitable problem of the client's throwing herself upon her with the plea for advice. "She asked me what I would do if I were 'in her shoes.' " I said that I really did not know and anyway what good would it do for me to tell her since she was another person and would feel differently about the situation? She smiled and said it would be so much easier if someone could tell her. I pointed out that even if she accepted what I might say she would not necessarily be able to act on it, since it was not something she herself had decided. I asked Mrs. Barrett if she felt that discussing the problem with me had helped her in any way. She hesitated a moment before answering and said that it had helped in that she had never been able to talk about it before and found that it was easier to tell a stranger about it than a friend. However, she admitted that although she had been able to see it in a little different light, she was still confused as to what she wanted to do about it. I said that the most important thing for her to do right now was to see the situation as it really is and not as she wants it to be."

The student comments in the record at the close of this interview: "Mrs. Barrett seems to derive considerable satisfaction from the talks and has been able to relate to the worker with greater ease. She has become less protective of her husband and seems to regard the problem a little apart from herself. Mrs. Barrett appears to have a great need to cling to this marriage but with the worker's

support, she has been able to move toward the place where she can face, to some extent, the possibility of ultimate and final rejection by her husband."

In this and the subsequent and final interview the mood is that of the fourth and fifth phases of counseling, planning and re-evaluation fused into one. In Father Curran's words,[4] "Toward the end, the emphasis is on reasoned evaluation, planning and finally action. What seems to bring an end to the interview series is that a person's positive will no longer needs to be directed toward clarifying his negative emotions or even to reasoning about problems or planning solutions. He is now actually flowing into reality and gaining increased satisfaction from reasonable adjustment and achievement there." In this fifth interview the client signifies that she is now able to bear alone the pain of her husband's neglect and to await with greater tranquility than she had thought possible his ultimate decision about their marriage. She herself is content to take no action at this time. The record concludes: "I felt that this realization was an example of the insight which she had gained regarding herself and her problem. We discussed Mrs. Barrett's plans for the future and the value of our interviews with her. In regard to the former she felt that she could find new satisfaction in her work as she is now employed full-time, and new strength and hope in her religion which has always been a considerable solace to her. In evaluating our past interviews she felt that they had been a help to her in that she had never been able to talk freely of her problems before. The inner conflicts and anxieties seemed to diminish when she brought them out in the open and with the worker's help could see them as they were. Mrs. Barrett said that she felt better able now to face the reality of her difficult marital situation and she believed that from now on she could make it alone."

The third illustrative case carried at the treatment level of psychological support with counseling an important adjunct is drawn from the files of the student unit of the Associated Catholic Charities of Baltimore, Md. Here again, the story of the Adams family chronicles the growth of a warm-hearted, eager 20-year-old girl with the impulse to help into a thoughtful, self-aware young woman with more than usual potentiality of developing into a mature, helping person. The closing entry in the case history records significant events in the Adams story in terse, factual terms.

[4] *Ibid.*, p. 246.

Reading between the lines the field work supervisor and I could see the student's story as well with its familiar overtones of struggle, disappointment, chagrin, discouragement and ultimate achievement alive in every one of the hackneyed phrases.

The supervisor had estimated it a "safe" case when she sent the student out on it that wintry November day in response to a telephone call from the pastor at St. Martin's. An elderly parishioner was in need of coal. Probably a very simple situation, she decided, one that the student could handle easily enough!

This is the student's brief account of what transpired between that cold November afternoon and the final visit at the end of May just before she left for the summer holidays. "Closing summary: On 11-24-52 Father Walsh of St. Martin's Parish referred Mrs. Adams, a 70-year-old widow, for help with her severe financial problems. Mrs. Adams lived in a spacious, once beautiful old home now greatly deteriorated and in need of repair. She had lived her entire married life in this house and could not bear the thought of leaving it although the neighborhood was now rundown and shabby and shops and commercial establishments were closing in all around it. After her husband's death five years ago she had mortgaged the place and was threatened with foreclosure because she had not been able to keep up the payments. At the time of the first visit the home was exceedingly cold because there was no fuel to start the furnace and coal was supplied on an emergency basis.

Mrs. Adams' financial worries were real enough, but her distress over her daughter was even more acute. This daughter, Ellen, 40 years old, was alcoholic and unable to keep a job except for short periods of time. Mrs. Adams' anxiety over the daughter's condition was sharpened by strong feelings of guilt. Mrs. Adams had married out of the Church and had not reared her two daughters in the Faith. After her husband's death she herself returned to the Church and is now very devout but was not able to interest Ellen or the younger daughter, Mary, a widow who lives with her 16-year-old daughter, in coming into the Church.

In the early months of contact the student worked closely with Mrs. Adams in regard to the problem that was uppermost and certainly one that she was able to do something about—her ambivalence about selling the house. She suffered intensely over her loss of status from one of considerable wealth to dependency. The student spent many hours of time with her, helping her to talk over in

detail the various choices she could make in her dilemma. By February she began to move ahead on her own. She decided to sell the house and to re-establish herself on a more secure financial basis with the income derived from it. The student continued supportive help through this difficult time, particularly when the negotiations were completed and Mrs. Adams became temporarily despondent over the 'selling of her birthright,' as she termed it. However, when the first shock was over she was able to take many positive steps. She consulted a lawyer and made a will, leaving everything to her two daughters, with Ellen's share in trust. She next consulted a specialist and a psychiatrist about planning for Ellen and was ultimately able to follow their advice—to move away and let her daughter have the chance to grow up and become independent. This was accomplished with considerable heartache but real conviction finally that she was acting in her daughter's interest. Late in the spring she bought a small house in a residential neighborhood. Her widowed daughter and granddaughter moved in with her and will keep up the payments on the small mortgage. They will welcome Ellen into this home when and if she is ready to accept help for her emotional problems. Mrs. Adams has lived through a difficult year with great fortitude. She is comfortable and content in her present situation and sees no further need of the agency's service. Case closed."

The facts are there, surely. But how can one spell out clearly and logically how it all came about—this happy ending? How attempt to set cause and effect in proper relationship—to determine exactly why and how this anxious woman after years of frustrated immobility could begin to move steadfastly in the direction she had known all along she must inevitably follow? We can use certain terms—relationship, supportive help, counseling—but in the end it is still something of a mystery how a warm-hearted girl of 20 learns how to find the words and the ways to thaw a frozen woman of 70 into a sentient, self-directive person able to counsel herself wisely and to command herself to act on that counsel.

My purpose throughout this paper has been twofold: First, to show how the client of a social agency by the aid of counseling, offered as casework treatment, may develop the virtue of counsel in herself so that she may become able to control her confused emotions and thus be free to judge and act in the light of the reasonable principles she knows.

Second, to illustrate how within the framework of Thomistic philosophy, in the setting provided by a Catholic School of Social Work, students in training may at one and the same time develop skill in counseling another and supernaturalize with the help of God's grace the experience by practicing the personal virtue of prudence themselves. I have set the frame of reference for this learning, insofar as this paper is concerned, within the experience afforded by the use during the past year of Father Curran's book, *Counseling in Catholic Life and Education.* That is not to say, obviously, that all of the students' knowledge and skill in the use of counseling as casework treatment derived from that one source. It would be impossible to assess how much this new tool was responsible for the quickened skill in practice previously noted. That there was growth in knowledge and understanding and more effective use of themselves in the helping relationship is, I believe, the important thing. So I give thanks, deeply and sincerely, for new tools such as Father Curran's book to put in the hands of young beginners in the art of helping. And I am grateful, too, to the National Conference of Catholic Charities which a year ago through the workshop on Counseling gave me increased incentive for a year of rich and rewarding labor.

INDIVIDUALIZED CARE FOR EMOTIONALLY DISTURBED CHILDREN

Paul M. Cadwell, M.D., *Psychiatrist, Springfield, Ill.*

IN dealing with emotionally disturbed children the question often comes up in the process of a diagnostic study whether therapy should be attempted in the home or whether some sort of placement is indicated. In this question as well as others that come up regarding treatment the most important consideration is an understanding of the pathological factors operative and the etiological factors that are responsible for the difficulties encountered.

When a child develops symptoms of a neurosis, psychosis, or character disturbance he needs help in order to overcome or alleviate the difficulties present. Treatment consists first of understanding the etiology and pathology, both intrapsychic and environmental, in order that a diagnosis can be made. The diagnosis should include not only a label of the illness but most important an understanding of the mechanisms producing the symptoms. This procedure may and usually does take time but it is time well spent, because treatment can begin only when an adequate diagnosis has been made.

The therapy of emotional disorders in children falls into two main categories: 1) changing adverse environmental influences; and 2) correcting directly the deformations in the child's personality structure, whether originally the result of adverse environmental influences or not. The child, unlike the adult, is unable to change his environment. If these demands are too inimical to his needs, he will begin to develop pathological forms of adjustment, so that in certain cases therapy must be directed toward accomplishing what he is unable to do, i.e., changing the environment. As Pearson points out in his book, *Emotional Disorders of Children,* environmental influences to which the child is subjected may be divided into three categories: 1) the real physical world; 2) the influence of other people—notably parents, teachers, and siblings; 3) the influence of the social mores—which in the life of the child are the standards laid down for him by his parents and to a lesser degree his teachers.

There are certain cases where placement as a therapeutic measure seems indicated—thus, when the child's behavior has reached such a point that the parents cannot change their reactions to him;

therapy may not be available or may not be able to improve the parents' attitude toward him in a reasonable period of time; the community or school may be bitterly antagonistic to the child. Such an environmental change is more effectual before the age of six because the personality structure is not fully organized. After six or seven the personality is less influenced by a new environment—this is particularly true in the case of psychoneurotics. Placement has little direct therapeutic influence on the adolescent unless accompanied by intensive psychotherapy.

Children under puberty whose development is suffering because of a lack of kindly and consistent educative measures or whose parents are leading them into asocial or antisocial ways receive much therapeutic benefit from placement in a different environment.

There are several reasons for placement: 1) to provide the child with a satisfactory home and perhaps also with a family; 2) to provide the child with a decent home with reasonable substitute parents while the child is undergoing therapy; 3) to provide the child with a decent home and reasonable parent substitutes as a therapeutic measure in itself.

It is well known that the number of therapeutic institutions is far too small. It seems to me in a clinic which specializes in children that more and more seriously disturbed children are found and although one can make recommendations for placement in a therapeutic institution that more often than not attempts to make such a placement are fruitless.

In considering whether a child should be treated in the home or in some special environment, besides environmental influences, the actual needs which a particular child requires are important. The diagnosis is important here.

For the child who is intellectually retarded to a serious degree, i.e., 80 or lower, placement in a special boarding school for such children is a better plan than staying at home.

The schizophrenic child is not capable of profiting from the usual environment. Such children present extreme difficulties in management at home, and they cannot adjust to the ordinary school situation. They develop better in the controlled environment of an institution, where they are in charge of adults trained in understanding their psychopathology, and where they can attend schools to acquire some degree of the skills necessary for an independent existence.

In the case of the delinquent child—if he is cut off from all his delinquent pleasures by placement in an institution he may begin to give up his hostile behavior and make his hostile feelings unconscious. This makes the beginning of the neurosis, usually of the compulsive type. He no longer makes the environment suffer from his conflicts but begins to suffer from them himself. When his neurosis has made him unhappy, he is willing to have help with his illness.

Case history illustrating a schizophrenic boy for whom institutionalization was recommended:

PI: Danny is a frail-appearing 11-year-old boy who was referred for psychiatric study. The mother said he had been very nervous and was afraid to sleep in his room upstairs. She said he was quite talented musically but recently had dreaded his lessons. When he is alone he prays frequently. He has episodes of hopping activity in which he jumps back and forth with accompanying arm gestures. This activity persists for an hour at a time several times a day and while thus engaged his attention is quite difficult to get. Bible reading has come to occupy much of his time—this in a family not overly religious. The mother says he is excessively polite and neat. He's always been a good student but recently his work suffered.

PH: He is the youngest of two children. His sister nine years older is a student nurse. Father is a successful farmer. Mother was very sick with a kidney infection after his birth. During the first nine years of his life Danny's father was away from home during all of the child's waking hours looking after his extensive farming operations. The mother also had many responsibilities with the business end of the farming during this period. It was felt that Danny had been quite isolated from inter-personal relationships during his early years. The mother was tense and over-protective. Father appeared to be warmer towards Danny and in the last two years they had been closer.

Psychiatric examination: He was compulsively polite. He said he prayed so much because he did so many things wrong. He was quite withdrawn and introspective.

Psychological: It was normal. Figure drawings were rigid with evidence of anxiety toward the female. The TAT responses expressed feelings of being abandoned. The Rorschach indicated marked introversion, sensitivity and avoidance of any kind of emotional involvement.

Staff conference: Diagnosis of childhood, schizophrenic with exacerbation of symptoms at time of pre-puberty. In view of the marked degree of involvement out-patient therapy was not felt to be applicable and institutional care with intensive psychotherapy indicated.

Case history of a character disorder:

Paul, age 16, was referred for study to the clinic by a family court in September, 1952. The mother had applied to the court in June of 1952 for help in disciplining the boy. Paul's father has been in a sanitarium for treatment of tuberculosis since 1946. The mother has been employed as a nurse almost constantly since Paul's birth. She stated that Paul was defiant, stayed out late and refused to account for his whereabouts. As far as she knew he had not been involved in any serious delinquent behavior.

Developmental history: He weighed a little over five pounds at birth. Because the husband was away from the family on his work and the child was quite a feeding problem he was boarded in the hospital where the mother worked until he was 15 months old. At that time the father returned home and Paul was removed from the hospital. Paul has always been constipated and vomited easily when frightened. Mother said the father was severe and rigid and they often disagreed on discipline of the child. When Paul was seven and a half a sibling was born. A year later the father had to be hospitalized and Donald was placed in a foster home and subsequently adopted. Paul's reaction was, "Why couldn't I be adopted, too?"

Health history: Paul had usual childhood illnesses. When he was 14 a testicle had to be removed following trauma.

School history: Graduated from eighth grade at age 15.

Personal history: Normal adolescent interests. He likes sports and scouting.

Psychiatric examination: He was mistrustful originally and defiant in the interview situation.

Psychological testing: 24 was normal but subtests on Wechsler Bellevue Intelligence Scale showed considerable unevenness. Some compulsiveness was noted on Bender Gestalt and Figure drawings. Because of the very realistic environmental difficulties and difficulties in obtaining any consistent controls in the home situation, placement was recommended. He was placed in a small institution

in a rural setting. Reports have been that he is adjusting there quite well in a controlled environment.

In any community clinic the demand for service is often and usually greater than the clinic is able to offer in terms of available professional time. It thus becomes quite imperative that the clinic have some sort of policy regarding the acceptance of cases for therapy. There are differences of opinion regarding this—on the one hand some clinics operate under the promise that only the most seriously disturbed children should be worked with, at the other pole are the clinics that feel their services can be best used by offering them to children who are not so seriously disturbed and therefore better treatment risks, and thirdly there are the clinics which attempt to steer to a middle course. In any event certain guideposts are necessary to assist the staff in deciding what cases are good treatment prospects. The following have been found useful in a community clinic with which I am associated: prognosis or treatibility is based on ego strength and ego strength is determined by many factors. These are: 1) General intelligence—the lower the intellectual level the less likely are we to find sufficient ego strength to control primitive impulses; 2) Relatively good physical health—this relates to the body image concept. Physical handicaps and illnesses mitigate against good prognosis; 3) Capacity to allay immediate gratification for long-term gains and long-term values; 4) Determination if the child is able to relate; 5) The more social or psychological pathology in the environment the less possibility for treatability in the environment; 6) Success in therapy for a child depends to a considerable degree on the willingness of the parents to actively participate in therapy. The younger the child the more this is true. In the prelatent period, treatment for the child must be accompanied by treatment of the parents. During the latency period, particularly during the early part, the same procedures must be followed but toward the end of this period, treatment for the child may be successful without treatment of the parents. In adolescence, it is quite regularly so accomplished.

REHABILITATING THE EMOTIONALLY DISTURBED CHILD THROUGH RESIDENTIAL TREATMENT

Sister Serena, *Administrator, Astor Home Treatment Center, Rhinebeck, N. Y.*

THE plight of children, whether they be abandoned, neglected, physically handicapped, or mentally retarded, has always been of grave concern not only to the Church in her active mission of charity, but to society. We are now witnessing remarkable progress in the child development movement which has borrowed heavily from the fields of medicine, education and social welfare. However, there is still a very neglected segment of young humanity—the emotionally disturbed child, the child society has shunned, the child for whom society, as a whole, has done very little.

Having lived with 29 such children over a period of nine months, I can verify that they are truly children who hated, who were rebellious; who were aggressive, destructive and often punitive. They made demands that were unreasonable. Their defiance was hard to tolerate. Authority, for many, was something to be despised. Others—sullen, secluded, and withdrawn—feared adults. They did not trust them. They questioned every action with an astute suspiciousness. Many, in spite of native intelligence, were and are intellectually retarded. Others, because of marked asocial tendencies, could not and still do not get along with their peers. Victims of inner conflicts, these children, bewildered and choked by fears and obsessions, are artists at disrupting home, school, and community groups.

The purpose of this paper is not to delve into the reasons that motivate behavior but to answer, among other questions, one that is being asked all over the nation today: "Does a residential treatment center really help?" Is it worth the expense involved? Without any reservation, my answer is *yes!* It is worth the sacrifice not only in time and money, but in human energy, professional competency and selfless devotion. As weeks go into months, one can see expressions, dark with distrust, become relaxed and friendly; smiles almost trusting, sometimes confiding, appear where formerly there was only bitterness; language, obscene and vulgar, is less frequently used; wanton destruction of property is reduced to a

minimum; some children with little or no self-esteem have gradually learned to excel and have developed some ego strengths; others with school problems, through special tutoring, have made some little progress scholastically; members of antisocial gangs are more accepting of planned social groups; enuretic children, thumb suckers, children with tics, and other disturbing symptoms need to use these mechanisms less frequently. This reduction in over-all symptomatology may be indicative of a reduction of inner tensions and an increased awareness on the part of these children of the experiences that have caused their illness, or it may result from the child's favorable reaction to a positive environment. So true it is that behavior has meaning. And it is the determining of the underlying causes of this behavior that gives the true clinical picture while successful treatment is contingent upon an elimination, counteraction, and modification of these causes. It is the intensity of this treatment that warrants a treatment center with its unique twofold contribution; individual and group psychotherapy, plus environmental treatment called "milieu therapy." One complements the other. The former aims to free the child of his internal need for symptomatic behavior and the latter gives him an over-all satisfying, and at the same time corrective, emotional experience away from the pressures of his native environment.

Lest the process of residential treatment appear over-simplified it may be well to review a few practical concepts, over and above individual and group psychotherapy, upon which most of its success or failure rests. Actually very little has been written relative to administrative practices and procedures; the recent report of the Child Welfare League is, perhaps, the best available source for providing descriptive data on 12 such centers. A survey of this material, together with articles and reports in psychiatric journals, discussions with persons active in this field, and nine months of operation are the basis upon which the following concepts are offered for consideration and discussion.

One very significant factor without which there could be no "milieu therapy," or therapy in a good environment, is the general tone or over-all atmosphere prevalent in the center. It is warm, friendly, and tolerant; it is child-centered. In spite of any marked deviation or severe disturbance the child may display, he still feels wanted, accepted and loved. After the initial period of testing, he becomes certain that no matter what he does, the adults are still his

friends. Who is responsible for achieving such a climate? Many authorities agree that it is the administrator's duty. Possibly it should be shared by the psychiatrist who is the Clinical Director. Through psychiatric direction, staff conferences and in-service training, all the staff down the line are helped to understand the needs of each child and how he must be treated in order to be helped. They must know where the balance between limit-setting and permissiveness begins and ends. They must almost vow to be "tolerant," realizing that often the child is testing them to their limit of endurance. They must distinguish between actions to be overlooked and those to be given consideration. They must have the capacity to accept defiance, to handle aggressiveness, destructiveness and temper tantrums, to stimulate the inhibited and to soothe the excitable. They must understand the specific and different needs of each child and sense instinctively that some of them cannot yet conform and be socially acceptable; that others must be helped by socialization and the establishment of a relationship; that one can take more direction and guidance, while another is helped chiefly by consistent firmness together with an affectionate and tolerant manner.

This understanding will vary with each staff person in proportion to his previous education and his capacity for understanding and growth. But only in the degree that the staff is understanding and sympathetic toward the program as a whole together with its various facets can this over-all atmosphere become a reality and the children receive maximum benefits from such an experience.

Another concept of maximum importance is the quality and quantity of staff. Because disturbed parent-child relationships in the first years of the child's life have led to subsequent superficial relationships with no capacity to care for people or relate to them with any affection or warmth, these affectionless children have developed an inaccessibility exasperating to those trying to help. Therefore a large staff must be available so that there can be "specialing." One child may completely absorb a nurse or a counselor. These adults need other staff persons to relieve and assist in order to meet the child's need so he will not have to share the adult of his choice with too many. Severely disturbed children should not be subjected to the need to relate to the one cottage parent or group mother as in the institution for normal children. Usually there is a distortion of parent image in the mind of the

child and he should be free to choose the psychiatric nurse, the counselor, the group worker or other staff person by whom he wishes to be accepted. To keep living, teaching and leisure-time units small while allowing sufficient free time for staff, the ratio of staff to children is of necessity high. On occasions, a very upset, acting-out child needs the supervision and help of one adult for hours. Handling children during severe tantrums, periods when they are hallucinating or severely destructive, demands much of an adult's time. In shop where dangerous tools are used, three or four may be the largest group instructed at one period. On group trips to public places, adequate supervision is a *must*.

Quantity agreed upon, quality also is essential. The hub of a treatment center is the psychiatrist. It is he who directs the treatment of the children and outlines the therapeutic program for each one; he supervises the other therapists, also engaged in treatment; he integrates the work performed by the various disciplines and develops in-service training. The clinical psychologist, besides testing, assumes responsibility for some individual psychotherapy and cooperates in the research program. Some centers recommend a special research analyst which leaves the psychologist free for treatment and testing. Some question the psychologist in the dual role as tester and therapist. Also functioning as therapists are psychiatric social workers who likewise work with parents as indicated. These professionals are the clinical team and with the Clinical Director give meaning and significance to the aggregation of symptoms the child displays.

Besides psychotherapy as such, there are adjunct therapies and appropriate staff persons to handle them. The occupational therapist, the remedial teachers, the social group worker and his counselors, are essential in the daily program of educational and recreational activities. In the latter area, the group worker uses the potentialities in the group itself toward better socialization between group members. Unique, too, is the contribution of the psychiatric nurses who serve as housemothers. Trained to understand behavior, they are valuable tools of the therapists, for conscious of the therapeutic goals, they are able to prepare the children for therapy and help them to make the most of it. With the teachers and group workers, they chart and record so the therapist can see the child not only as he appears in an office session, but as he reacts to the daily process of living. To relieve these staff persons

of all responsibility except direct work with the children, a complete maintenance and domestic staff is required.

Following from this requisite, adequate and competent staff, is a closely related essential, namely, that the staff work as one, harmoniously and with mutual tolerance and understanding. In such a situation where so few children are surrounded by so many adults, similarity of view, uniformity of purpose, consistency in action, and a basic philosophy of service, are paramount to prevent the child's being subjected to confusion and lack of consistency. Good inter-personal relationships are an antidote, as is a wholehearted acceptance of one another's professional role. It is unnecessary to add that regardless of the streamlined structure of the building and the most acceptable treatment philosophy, residential treatment would be a failure without personnel of high caliber working as a unit.

Another very practical observation concerns the structure of the building and its equipment. If the program is set up to accept the very disturbed, destructive and hostile child who cannot be managed in existing community facilities, the structure of the building itself is of paramount importance. Everything should be solid and sturdy; tile, walltex and other resistive materials should be used to advantage. Rooms can be attractive without being hazards. Sound proofing would be a help. Sleeping rooms should accommodate very few children and there should be enough single bedrooms for those who need to be alone; some rooms should have safety screens. A breakdown in dining rooms for the good of everyone's nerves is desirable and the use of small tables is recommended. Plenty of space for group activities, for quieter games, occupational therapy, play therapy, classrooms, and therapeutic sessions is essential. Facilities for good administration and accommodations for staff are also important factors. In all probability, the design of future treatment centers will differ radically from what has been considered the best in modern planning for children's institutions, namely, the cottage plan or apartment style unit. In such a scheme, a child becomes a part of one unit and is responsible to his housemother or cottage parents. As cited previously, in a treatment center the young patient must be free to choose the one to whom he will relate and though much consideration is given to the smallness of the unit, there is still a need for flexibility and room for change, daily, if necessary. A location

outside city limits would be preferable in terms of the benefits to be derived by the children, though this may be less convenient for staff.

Tied in with the consideration of structure, is the need for a separate or closed unit, with safety screens, very simple and durable equipment, and no unnecessary furnishings. This will accommodate those children whose behavior is a threat to themselves or to others: the suicidal, the extremely aggressive and destructive, the confused, delusional, hallucinating or disoriented child, or the ones with severely impaired judgment or even some obsessive-compulsive children such as fire-setters, etc. It could be noted here that there seems to be in the existing centers little uniformity relative to intake policies. If the building is structurally sound and built for this purpose, if there is adequate and well-trained staff, some of these children can be accepted. However, most authorities with experience in this work agree that only children with a good prognosis should be admitted regardless of symptomatology.

Given these initial observations, you by now have probably thought within yourselves, such projects are unrealistic, financially impossible, and certainly not to be attempted at this time. Before settling down to such a frame of mind, consider these figures published by the National Association for Mental Health for the year 1952:

> It is estimated that 9,000,000 people in the United States are suffering from mental illness and other personality disturbance—about one out of every sixteen persons. Of this number, 1,500,000 are completely psychotic.
>
> One out of every twelve children born each year will sometime during his life suffer a mental illness severe enough to require hospitalization.
>
> On any day of the year, there are 650,000 patients in mental hospitals.
>
> Each year, 250,000 new patients are admitted.
>
> In the course of a year, 1,000,000 patients receive treatment in mental hospitals.

In the light of these figures, preventive mental hygiene is a *must*, for unless mental illness is stemmed in the child's early years, his chances for a happy adult life are nil. If the Church is to accomplish its mission in the field of psychiatry, it needs the arms of a militant and well-trained body of lay and religious workers. More psychiatrists, more psychologists, psychiatric social workers

and nurses! More Religious willing to divorce themselves from the traditional pattern of child care and envision the needs of the future. You are probably aware that in the last 20 years, institutions serving dependent children have lost over one-fourth of their population. During this same period of time, according to the Federal Security Agency statistics, community after community has expressed need for treatment and study centers for disturbed children. Yet, with few exceptions, little was done to meet recurrent unmet needs. Possibly you who are operating institutions have witnessed this decline in population. Have you not, at the same time, been forced to reject many applications for care because the child didn't fit into your program? He was too hyperactive, too destructive, truanted too frequently and all the rest. The fact that these children are being rejected in large numbers answers a question raised many times: Can these disturbed children be helped in the ordinary institutions for dependent children? It would seem that a mildly upset child with psychiatric help can, but the seriously disturbed cannot. It consumes too much of his emotional energy to maintain his defenses and because he is forced to do this in order to be accepted, the break when it comes is more serious. We have witnessed children who had thus strained themselves to conform and when they were able to shake off their defenses, regressed immediately and completely. Just as one doesn't admit a severe cardiac case into a group-living situation to compete with active, healthy youngsters, neither does one submit the emotionally damaged child to an experience just as damaging. Realistically speaking, this has had to be done because so few adequate facilities were or are available.

Have we an obligation to these unwanted, unloved children? Inasmuch as they are members of the Mystical Body of Christ, citizens not only of time but of eternity, we in our ministry of charity must take them to our hearts as we have taken the abandoned infant, the neglected child, the sick, the poor, the aged. Love and affection is not enough. These children need a highly specialized type of care that demands of staff adequate professional training. Are religious communities willing to meet this challenge in terms of providing this necessary education for their subjects? Are enough lay workers willing to sacrifice time and money to secure this training? If we as Catholics do not take our places in sufficient numbers in the field of psychiatry, others will. And if

we are forced to cry out against materialism, behaviorism, existentialism and other philosophies at variance with our own, it will be because we have not met this challenge in sufficient numbers.

The Holy Father when he extolled the work of the St. Vincent de Paul Society in 1952, said: "It has always been a subject of amazement to anyone studying the history of the Church—to witness the eager ministrations of Christian charity on the part of individuals and welfare organizations for the relief of every human misery throughout all ages—It is a charity ever spontaneous, always on the alert, as if a special intuition of the Holy Spirit rendered the eyes of the Christian particularly keen in discerning every misfortune, wherever it may hide." Let it not be said of us who espouse this mission of charity that we have overlooked these "least ones of Christ." Let us brave the difficulties involved; let us overcome financial hazards: let us arm ourselves with necessary knowledge and professional techniques. In the words of the noble-hearted Frederic Ozanam, "Let us get to work and go to the relief of our neighbor, putting our faith under the protection of charity." This time, our neighbor is the child nobody else wants.

PART II

BUSINESS SESSION

Monday, October 5—4:30 P. M.

Chairman: Joseph P. Glaser, Detroit, Mich., *President, National Conference of Catholic Charities*

MONSIGNOR O'GRADY, Secretary of the Conference, read the following tribute to His Excellency, The Most Reverend Charles H. LeBlond, upon his resignation as Honorary President and Episcopal Adviser of the National Conference of Catholic Charities:

The members of the National Conference of Catholic Charities, assembled in St. Louis on this fifth day of October, 1953, note with deep regret the resignation of His Excellency, The Most Reverend Charles Hubert LeBlond, D.D., Bishop of St. Joseph, as their Episcopal Adviser. A pioneer leader in Catholic Charities, Bishop LeBlond has participated actively in the Conference for 38 of the 43 years of its existence. As a priest and a bishop with an unusual vision of the place of Catholic Charities in the life of the Church and of our country, Bishop LeBlond has exercised a far-reaching influence on the development of Catholic Charities in the United States. During his long years as Director of Catholic Charities in his native city of Cleveland, he was an outstanding civic leader in his community. His advice and counsel were likewise sought on many problems on a national and an international level.

Bishop LeBlond has been a wise and kind counselor to the Directors of Catholic Charities, to the Sisters and to the lay members of the Conference to whom he was joined in the closest bonds of friendship. His presence at our meetings has been an unfailing source of inspiration. His influence will long endure. It will become a permanent part of the history of Catholic Charities in the United States.

To Bishop LeBlond, our teacher, counselor and friend, we now pay this affectionate and abiding tribute.

The Conference, by resolution, unanimously approved the tribute

to Bishop LeBlond and requested the Secretary to have it prepared as a scroll and sent to Bishop LeBlond.

REPORT OF THE STANDING COMMITTEE OF THE CONFERENCE OF RELIGIOUS DURING 1953

Mother M. Bernadette de Lourdes, O. Carm., *Chairman*

THE Standing Committee, from the time of its inception, has been striving to provide direct services to Religious in social welfare and related fields. Its goal has been to indirectly increase the effectiveness of the work of all of our Religious with those who come to them in difficulty. The task of the Standing Committee has been educational to a great extent. Not only have we studied some special areas of work but in the process of so doing we have continually interpreted the need of study, change and of new programs. In spite of numerous obstacles which we have encountered as a group representing different parts of the country, we have successfully concluded two important projects this year. One of our main obstacles, which we have not been able to eliminate, is the necessity of doing most of our research work through correspondence since it is not feasible for our Religious on committees to meet regularly owing to pressure of work and travel limitations. Moreover, up to the present time there are so few of us engaged in special fields of social service and we are scattered over the entire United States. One of our recent studies disclosed the fact that there are only about four Religious trained in group work, approximately twelve in medical social work and a handful in the mental health field. This presents problems, as you know.

For years we have needed a *Directory of Catholic Institutions in the United States.* At last it is ready and may be obtained through the National Office. A volunteer collected all the data for the Conference of Religious. This was a lengthy project but if the Directory is helpful to you, our efforts were worth while. In the event that the information provided in the Directory is inadequate, or if there are errors in relation to your own institutions, we would appreciate your suggestions. All of your recommendations will be considered two years hence when the Directory is revised.

During our meetings in various sections of the country we used to be asked frequently, "What can a Religious worker do in an agency or in an institution?" With the cooperation of some of

the Religious who inquired and under the able chairmanship of Sister M. Felicia of the Catholic Charities, Cincinnati, Ohio, a Committee has finally finished a study entitled *Sisters in Social Service*. It represents only a beginning. We realize that many other aspects of the work of the Religious social worker remain to be explored during the coming years. If our Sisters who did not participate in this research and who would like to work with us would give us their names, we would be glad to call upon them for help since we hope that this study will be a continuing one.

Our four quarterly meetings of the Standing Committee of the Conference of Religious were scheduled for the Archdiocese of Philadelphia, the Diocese of Toledo, Ohio; Winona, Minnesota; and the Archdiocese of St. Louis. All of these institutes and meetings were well attended. The topics covered in these meetings included: The Housemother's Role, Studying and Serving Older People, Understanding Children and Their Everyday Needs, The Religious Social Worker, The International Social Welfare Scene, the Religious and Public Relations, and The Importance of Developing Leadership in Youth. Requests continued to come in to the Standing Committee for additional institutes or workshops to be given in some outlying areas where training facilities in special fields are not available to our Religious.

We are pleased that our Religious have been contributing regularly to the *Catholic Charities Review*. It is discouraging at times to receive correspondence from some of our members indicating that they are "too busy" to prepare articles which will be of interest to our membership. Although, quite often a great sacrifice is involved in the process of writing and sharing our ideas, this is one of the most effective methods of stimulating new ideas and programs. We wish to appeal to you to be generous in your response when you are asked to prepare written material for the *Catholic Charities Review* or for special periodicals in the field. One article prepared by a member of the Standing Committee during the past year received special recognition from several leading organizations in the social service field.

If you will remember that we are still pioneering in research you will have a greater understanding of our efforts. Sometimes we do not complete studies as promptly as we wish nor do we cover completely the range of material which you have requested. However, we depend entirely upon data supplied by our own member-

ship. Voluminous correspondence is required and you know the difficulties which result when those who are participating in a serious study cannot get together to share their deliberations.

During the past year we have seen great progress. It has been gratifying to know that many of the Sisters who met with us and who were actively engaged in institute discussions have returned home to their institutions and agency settings reinforced with new ideas and a deeper understanding. Sisters, working together on common problems and for a common goal, have been directing all of their efforts to "seeing Christ in every child, adolescent, sick or underprivileged adult" with whom they are privileged to work each day.

REPORT OF COMMITTEE ON TIME AND PLACE

MISS KATHARINE J. DUNN presented the following report for the Committee on Time and Place:

The Committee on Time and Place recommends that the Conference accept the kind invitation of His Excellency, The Most Reverend John F. Dearden, D.D., Bishop of Pittsburgh, to hold the 1954 meeting in the city of Pittsburgh; the Committee further recommends that the date of the meeting be selected by the Secretary in consultation with the authorities in Pittsburgh. The Committee suggests that an effort be made to select a date early in October.

Respectfully submitted,

KATHARINE J. DUNN, *Chairman*
SISTER MARY ALBERT
REV. LOUIS-PHILIPPE LATULIPPE
EDMOND BORGIA BUTLER

The Report of the Committee on Time and Place was unanimously adopted as read.

COMMITTEE ON RESOLUTIONS

THE Report of the Committee on Resolutions was presented by Mr. Dudley Baker.

We, the delegates of the Thirty-ninth National Conference of Catholic Charities assembled in St. Louis, Missouri, under the patronage of His Excellency, The Most Reverend Joseph E. Ritter, D.D., Archbishop of St. Louis, express our gratitude in the following resolutions:

To His Holiness, Pope Pius XII, we are deeply grateful for his memorable message inspiring us to an ideal of personal service to Christ's poor and for the Apostolic Blessing which His Holiness graciously bestowed upon us.

To His Excellency, The Most Reverend Joseph E. Ritter, D.D., Archbishop of St. Louis: We offer our deep appreciation for his gracious patronage of our Conference and for his personal participation in our program.

To His Excellency, The Most Reverend Charles H. LeBlond, D.D., Bishop of St. Joseph, Missouri, Honorary President and Episcopal Adviser: We express our lasting gratitude for his wise guidance and unselfish efforts which have contributed so greatly over a period of years to the achievements of this Conference. We note with deep regret the necessity for his resignation, and pledge our grateful prayers as a token of our deep appreciation for his inspiring leadership.

To His Excellency, The Most Reverend Thomas K. Gorman, D.D., Coadjutor Bishop of Dallas: We offer our gratitude for his eloquent sermon at the Solemn Pontifical Mass.

To Their Excellencies, The Most Reverend Eugene D'Souza, Archbishop of Nagpur, Central India; The Most Reverend William A. O'Connor, Bishop of Springfield-in-Illinois; The Most Reverend L. Abel Caillouet, Auxiliary Bishop of New Orleans; The Most Reverend John P. Cody, Auxiliary Bishop of St. Louis; The Most Reverend Charles H. Helmsing, Auxiliary Bishop of St. Louis: We express our gratitude for their interest in our Conference as evidenced by their presence and participation in our meetings.

To The Right Reverend Monsignor John J. Butler, President of Catholic Charities of St. Louis, and his efficient staff: We offer our deep appreciation for his gracious hospitality and thoughtful planning which has made this Conference a memorable one.

To Mr. Joseph P. Glaser, President of the National Conference of Catholic Charities: We express our admiration for his dynamic leadership and untiring work, and offer warmest congratulations on the success of his efforts.

To the Conference of Religious, for their active participation in our meetings and their continuing stimulation and inspiring interest in expanding programs, we express our gratitude.

To Mr. Thomas J. O'Donnell, Chairman of the Program Com-

mittee; to Mr. George E. Heneghan, Chairman of the St. Louis Committee, and to his untiring volunteers, we express our gratitude for their efficient planning and generous hospitality.

To the press and radio and in a special way to the local Catholic newspaper, the *St. Louis Register,* for their excellent coverage of the publicity, we are duly appreciative.

To the hotels of St. Louis, and particularly to the Hotel Statler, we are most grateful for the fine service and many courtesies that contributed to the comfort of our delegates.

In memory of the late Hon. William L. Igoe, who for many years as a National Charities' leader, former President of our Conference, exercised a profound influence in our councils and deliberations, we testify to his excelling contribution in the service of God and Church, express our sadness over the passing of this, our dear friend, and pray for the eternal repose of his soul.

And finally to our beloved Secretary, The Right Reverend Monsignor John O'Grady, his able assistant, The Reverend John J. Lennon, Miss Jane Gallagher and other members of his staff, we express our continuing gratitude for their untiring toil and invaluable services during the past year and especially during the meetings of our Conference.

Respectfully submitted,

Jane de Voy Gilday, Chicago, Ill., *Chairman*
Sister John of the Cross, F.C.S.P.,
Seattle, Wash.
John J. Foley, Cleveland, Ohio
Dudley Baker, St. Louis, Mo.
Richard C. Condon Boston, Mass.

REPORT OF COMMITTEE ON NOMINATIONS

THE following report of the Committee on Nominations was presented by Sister Jeanne Clare, *Chairman.* The report was unanimously adopted as read.

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Respectfully submitted,

Sister Jeanne Clare, Memphis, Tenn., *Chairman*
Rev. Michael Dwyer, New York, N. Y.
Miss Mary M. Hynes, Youngstown, Ohio
James J. Impastato, New Orleans, La.
John Peluso, Seattle, Wash.
Rev. Joseph B. Winter, St. Louis, Mo.

Following the adoption of the Report of the Committee on Nominations, Sister Jeanne Clare presented a recommendation which the Committee had unanimously agreed to submit, namely: that necessary action be taken to amend the Constitution and By-Laws of the Conference so as to provide for the inclusion in officers of the Conference to be elected each year, beginning in 1955, the office of President-designee.

Mr. Glaser then read, from the Constitution of the Conference, Article V—Amendments:

> "This Constitution and the By-Laws under it may be amended at the annual business meeting of the Conference by two-thirds of the members voting, providing written notice of the proposed amendments be sent to the Secretary at least two months prior to said meeting. The proposed amendment shall be published in

the *Catholic Charities Review* or notification shall be sent, to all members of the Conference, at least one month before said meeting."

Mr. Glaser said that in view of the provisions of Article V, it would not be possible to amend the Constitution at the present meeting. Action at this meeting would have to be confined to approval or disapproval of the recommendation of the Committee on Nominations.

Monsignor O'Grady pointed out that the recommendation of the Committee on Nominations raised the question of continuity of leadership in the Conference. It would limit the term of office of the President to one year. He questioned the desirability of including such an amendment in the Constitution at this time. For many years the Conference was a Forum. The purpose of a Forum is to discuss current events and problems uppermost in the minds of the people at a particular time. But if there is to be continuity in programming there must be continuity of leadership because it is difficult for an executive to have to work with a new leadership every year. Monsignor O'Grady said that prior to the next Annual Business Session members should be notified of this recommendation through the *Catholic Charities Review,* as provided for in the Constitution. It is good for the Nominating Committee to present points like this for discussion. However, such points should be discussed and thought through because they have many implications for the future from the standpoint of continuity of leadership in the Conference if the organizaiton is a functional organization which it is becoming by force of circumstances.

Mr. Glaser said that Monsignor O'Grady's remarks were well taken. He felt, however, that since the Nominating Committee had spent a considerable amount of time in studying the matter there should be an expression of opinion from those present even though the Constitution could not be amended at this meeting. He said that from his personal experience he felt that the person who is to assume the office of President should know about it in sufficient time so that he would have an opportunity to work with the officers and the local committees in the previous Conference city. This would make his duties much easier and would pave the way for better meetings.

Father Dwyer, who was a member of the Nominating Committee, said that he too agreed with many of the points that

Monsignor O'Grady had made. Undoubtedly there would be some disadvantages in having the office of President-designee. However, the Nominating Committee felt that the office of President imposed so great a responsibility and burden that no one should be asked to assume it without some previous knowledge of the obligations involved. Father Dwyer then moved that the recommendation of the Committee on Nominations be adopted. The motion was seconded by Father Murray and unanimously adopted.

NATIONAL CONFERENCE OF CATHOLIC CHARITIES

STATEMENT OF CASH RECEIPTS AND DISBURSEMENTS

For the Period January 1, 1953, to December 31, 1953, Inclusive

Receipts		
Memberships	$38,856.00	
Agency Contributions	24,345.21	
Miscellaneous Receipts and Contributions	2,916.93	
Sales	1,346.91	
Workshop Registration Fees	2,586.99	
Conference Registration Fees	2,126.00	
Total Receipts		$72,178.04
Disbursements		
Salaries	$26,678.89	
Retirement	1,614.10	
Books and Subscriptions	518.65	
Conference Expense	2,443.65	
Contributions	8,025.00	
Mimeographing	3,910.35	
Office Equipment and Supplies	907.56	
Postage	1,169.85	
Printing	8,839.26	
Rebate	3,205.33	
Rent	4,226.67	
Telephone & Telegraph	1,863.03	
Travel	9,138.53	
Miscellaneous Expenses	214.20	
Total Disbursements		$72,755.07
Excess of Disbursement over Receipts		$ 577.03
Add: Balance Capital Account January 1, 1953		26,912.22
Balance—Capital Account, December 31, 1953		$26,340.19

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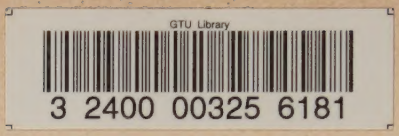

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